

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME I
(ARABIC MSS)

TRADITION
PART II

Prepared by
MAULAVI ABDUL HAMID

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT GOVERNMENT PRINTING
BIHAR AND ORISSA PATNA

CALCUTTA
BAPTIST MISSION PRESS

P R E F A C E

THE present volume (Volume V Part II) of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankipore is the second part of the volume comprising Arabic works relating to the Traditions of the Prophet a branch of Arabic literature in which the Library is especially rich. It has been prepared by Maulavi Abdul Hamid who was entrusted by Sir Denison Ross with the preparation under his supervision of the earlier volume (Volume V Part I). Maulavi Abdul Hamid has brought to his task a thorough knowledge of the Science of Hadis and by skilfully piecing together material derived from Arabic and other works of reference from the sanads and marginal notes with which the MSS abound as well as from a close examination of the MSS themselves he has been able in many cases to enrich his description of the MS catalogued with much interesting and often valuable information of a literary and biographical character throwing light on the identity of the author his life and the period to which he belonged the conditions under which the work was composed and the well known scholars who have studied it from our copy. One interesting fact which we glean from the sanads and notes contained in MSS Nos 322 438 and 102 is that in the sixth to ninth centuries A H women were permitted to study jointly with male students either under a male or a female Shaikh.

The two volumes taken together comprise 364 MSS. The present volume contains notices of 192 MSS including 2 MSS of mixed contents and 22 MSS supplementary to those dealt with in the earlier volume. The various branches of Tradition to which the MSS dealt with in the present volume belong are enumerated in the Table of Contents and at the beginning of each section a brief note is given (in a foot note to the text of the catalogue) of the history and scope of the particular branch of Tradition to which the MS or MSS belong.

Special attention may be drawn to the following, among the rarer MSS described in the present volume —

- No 293 A very old copy of *Mishkât Al Anwâr*, dated 1 H 691
- No 298 A valuable copy of *Al Maqâsid al Hasanah*, studied under the author of the work dated 1 H 877
- Nos 301-303 A rare work on *Mu'allal Hadîs*, in three volumes
- No 305 A very old copy of *Ma'ânî al Asâî*, dated 1 H 735 from the Library of the Amirs of San'â (in Yaman)
- No 317 A fragment of *Amâlî*, written in or before 1 H 487
- No 321 A fragment of *Mu'jam Ibn Jamî'* transcribed in or before 1 H 606
- No 322 An old and extremely valuable copy of *Mashîkhah* which has been studied by more than 500 students (male and female), and which bears several autograph notes and sanads of eminent traditionists and scholars, transcribed some time before 1 H 687
- No 327 *Riyâd al Afhâm*, an old copy of a rare work, dated 1 H 792
- No 335 *Al Ilmâm*, an old copy transcribed 23 years after the author's death, dated 1 H 725
- No 337 *Al Muharrar*, a very rare work on *Hadîs*
- No 386 *Al Badl Al Mâ'ûm*, a valuable copy studied under the author of the work, transcribed in or before 1 H 841
- No 438 An old and extremely valuable copy of *Kifâyah*, studied by Ahmad, one of the sons of Sultân Saladin, transcribed in the 6th century 1 H. Contains autograph notes of the above-mentioned Ahmad and many others
- No 440 *Kitâb Ma'rifat Anwâ'al Hadîs*, revised by the author himself, dated 1 H 637
- No 442 *At Tanqîd*, a valuable copy of a rare work, revised by the author's son in 1 H 811
- No 462 *Al Majmu'ah*, studied by more than 1,500 students (male and female), transcribed in the 8th century 1 H
- No 475 A fragment of *Sahîh Muslim*, transcribed for the Royal Library of Iskandar bin Bahlul, the second king of Ludies

No 451 A very valuable copy of Muḥammad Abū Uwanah dated 1161 containing notes of famous traditionists from the MSS belonging to a Madrasah in Egypt founded by Mahmud the Royal tutor of Al-Zahir the King of Egypt

The final proofs of the earlier volume on Tradition (Volume V Part I) were prepared for the Press by Sir F. Denison Ross Kt C.B.E. F.R.S. under whose supervision the work of cataloguing the MSS in the Banipur Library was first started. The decision to print the present and succeeding volumes of the Catalogue in Calcutta instead of in London however as explained elsewhere (see Preface to Volume VIII) has necessitated the making of other arrangements for supervising their publication and the Government of Bihar and Orissa have appointed Dr. Azimuddin Ahmad and the officer in charge of the cataloguing work to supervise the publication of the Arabic volumes. The present volume has accordingly been revised by Maulavi Abdul Hamid with the help of Mr. L. Tipping and Mr. I. A. Horne who has succeeded Mr. Tipping as officer in charge of the cataloguing work while Dr. Azimuddin Ahmad has read the whole volume in proof.

TABLE OF CONTENTS

No.		PAGE
293	Sunni Hadīṣ Qudṣī	1-4
294	Shī'a Hadīṣ Qudṣī	5
295	Al Mutawattir	6
296-300	Al Mushhur	7-11
301-303	Mu'allal	12-13
304-309	Mukhtalaf	16-21
310-313	An Nasikh Wa Al Munsakh	26-29
314-316	Al Mandu'at	30-33
317-318	Al Amali	34-37
319-321	Al Mu'jam	38-40
322	Al Mashākhāt	41-43
323	Al Hadīṣ	50-57
324-343	Aḥadīṣ Al Ahkām	58-75
344-364	Works on collection of Hadīṣ from generally quoted and reliable works	76-93
365-369	Works on collection of Hadīṣ from certain reliable works arranged in special order	94-98
370-407	Works on Hadīṣ on Miscellaneous Subjects	99-132
408-436	Works on Hadīṣ collected from a number of reliable works	133-148
437-459	Sunni Usul Al Hadīṣ (or the Science of Hadīṣ)	149-175
460	Shī'a Usul Al Hadīṣ	176
461-462	Al Majmu'ah of Hadīṣ	177-214

SUPPLEMENT

463-478	Canonical Collections of Sunni Traditions	215-220
479-480	Canonical Collection of Shī'a Traditions	221
481-482	Massend of Sunni Tradition	222-225
483-484	Arḥāṣiyat	226-227

ARABIC MANUSCRIPTS.

TRADITION

AL AHADIS AL QUDSIYAH *

SUNNI HADIS QUDSI

No 293

fol. 26 lines 21 170 7 x 11 x 34

مسكاه الانوار

MISHKÂT AL ANWÂR

A collection of 101 Hadis Qudsi (also called Hadis Ilahi) divided into three classes and arranged in three parts (each part contains

any statement made by the Prophet on the strength of that which he received from God either in a dream or in Ilham (divine revelation) is called Hadis Qudsi. The classification given by the traditionists runs thus —

الحدیث القدسی ما احب الله تعالى به عبده بالانعام او بالمنام فاحتر عليه الصلوة والسلام بعبارة نفسه

See Dastur al Ulama fol 177

Al Fihrist al Irâhim al Bagdâdî in his work *Ad Durr al Samîn* on fol 97 remarks that as far as he knew no one else prior to the author of *Mishkât al Anwâr* had turned his attention to collecting Hadis Qudsi and composing a work on the subject (ولم اعلم احدا اعتنى بجمعه وظهر بحضرة قبل السمع). Ar Riyâd al Firâiyyah fi Jama' al Ahadîs al Qudsiyah a work on a complete collection of Hadis Qudsi by the present author (Muhammadî) is mentioned in *Ad Durr al Samîn*. A work on 40 Hadis Qudsi by Ali Qari (d. A. H. 1014 = A. D. 1605) is mentioned in Berlin No. 153. *Al Ithafat as San'iyyah* a work on the present subject by Abdarraûf al Munfawî (d. A. H. 1013 = A. D. 1604) is noticed in *Hijab al* vol. 1 p. 39. Another work on 80 Hadis Qudsi collected from the six canonical collections of traditions is noticed in *Itlaf* p. 5

the Hadîs of a particular class. In addition to the usual beginning and colophon of the work, each part comprises a separate beginning and colophon.

The beginning of the work runs thus —

رَضِيَ اللَّهُ عَلَى سِدْدِنا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ قَالَ الْعَدَدُ الْعَبْدُ إِلَى اللَّهِ
تَعَالَى أَبُو عَدَدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ الطَّائِبِ الْإِدْرِيسِيِّ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَافِيَةِ لِلْمُتَعَمِّينَ
أَمَّا بَعْدُ فَإِنِّي لَمَّا وَفَّقَ
جَمَعْتُ هَذِهِ الْأَرْبَعِينَ بِمَكَّةَ سَنَةَ سَبْعٍ وَتِسْعِينَ وَخَمْسِمِائَةٍ وَسَرُطْتُ
فِيمَا إِن يَكُونُ مِنَ الْإِحَادِيثِ الْمُسَدَّدَةِ إِلَى اللَّهِ تَعَالَى حَاضَةً وَرَبَّمَا اتَّعَقَّبْتُ
أَرْبَعِينَ مِنَ اللَّهِ تَعَالَى مَرْفُوعَةً إِلَهُ عِدْرِ مُسَدَّدَةٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِمَّا رُوِيَ تَعَمُّيًا وَفِدْتَمًا بِمِائَةِ أَرْبَعِينَ وَاحِدٍ وَعِشْرِينَ حَدِيثًا وَاحِدًا وَمِائَةٍ
حَدِيثٍ الْإِسْنَدَةِ *

Part I foll 1-10^b, contains 40 Hadîs with Isnâd, commencing from the author's Shâikh and ending with God through the Prophet (الْإِحَادِيثُ الْمُسَدَّدَةُ إِلَى اللَّهِ تَعَالَى)

Beginning thus —

الْحَدِيثُ الْأَوَّلُ حَدَّثَنَا مُحَمَّدُ بْنُ مَاسْمٍ قَالَ نَا أَبُو الْعَاسِمِ أَحْمَدُ بْنُ
مُحَمَّدٍ قَالَ نَا أَبُو عَدَدِ اللَّهِ الْكَسَنِيُّ بْنُ عَلِيٍّ الطُّبَرِيُّ عَنْ أَبِي الْكَسَنِ عَدَدُ
الْعَافِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي أَحْمَدَ سِيقَ حَدَّثَنَا مُسْلِمٌ قَالَ نَا عَدَدُ اللَّهِ بْنُ عَدَدِ الرَّحْمَنِ
بْنَ أُمِّ الدَّارِمِيِّ قَالَ نَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ قَالَ حَدَّثَنَا سَعْدُ بْنُ
عَدَدِ الْعَرِيرِ عَنْ رَبِيعَةَ بْنِ يَرِيدٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي دُرٍّ
عَنْ أَبِي الدُّنْيِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنْ اللَّهِ تَعَالَى قَالَ يَا عِدَادِي
أَبِي حَرَمٍ الظُّلْمُ عَلَى نَفْسِي وَحِفْظُهُ لَكُمْ مُحَرَّمٌ الْح *

The colophon of this part runs thus —

قَالَ الْعَدَدُ الْعَبْدُ إِلَى اللَّهِ سَيِّدُكَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْعَرَبِيِّ أَتَقَبَّ
الْأَرْبَعُونَ عَلَى مَا سَرُطْتُهُ فِيهِ انْتَهَى الْكِتَابُ الْأَوَّلُ *

under the title of *Al Ahâdîs al Qudsîyah* Ibn Hajar in *Ad Du'ra*, fol 399, vol II, mentions a work on 40 Hadîs Qudsî by Ibn Daqîq (*d* A H 702 = A D 1302)

Part II foll 10^b-14 contains 40 Hadis quoted without Isnad as قال الله (God said) but the author notes below each the names of the authors from whom he takes the Hadis (الاحاديث المروية) (الى الله تعالى)

Beginning —

رب يسر نورك فبك عليه السلام حمد اول قال الله سر حل بينه
حلله سلمه السلام ما هذا الرجل اسدد *

The present part ends thus —

قال العدد القدر الى الله تعالى انبى اليعون الدروب الى الله
سدكاه من سر اسداد كما سرطه *

Part III foll 14-20 contains 21 Hadis quoted without author's Isnad but the Isnad of the Hadis as given in reliable works is quoted below each : (المسندة بالاسناد التي خرجها من لا بأس بها)

Beginning —

الكره الثالث على الله على سددا محمد اله الكذب الال
فل سول الله على الله سلم ضمن الله سر وحل لس خرج في
سبله اله *

This part ends thus —

وهو الكذب الواحد مانه من الاحاديث الائمة *

Author Abu Abdullah Muhammad bin Ali bin Muhammad bin Ahmad bin Abdullah al Arabi at Fa commonly called Muhaddin al Arabi an eminent Sufi theologian and propounder of many theories and principles of asceticism and Sufism (see Futuhat Hand list Nos 1300-60) and the author of more than 500 works on the different branches of learning mostly on Sufism and theology. He was born in Murcia where he was brought up. At the age of eight years he was taken away to Ishbiliyah where his father was a minister to the Governor of the place. There from A H 568 to 598 he continuously devoted his time to completing his studies of the main branches of Arabic literature and studied under numerous scholars Sufi theologians and traditionists. The love of learning induced him to visit Syria Egypt Bagdad Khurasan and Arabia and especially Mecca where he remained for a number of years and composed a number of works. At the end of A H 608 he proceeded to

Damascus, where he permanently settled and composed a large number of works. It is stated in *Ad Durî as Samîn*, by Firuzâbâdî (d. A.H. 817 = A.D. 1414), that he saw an autograph *Ijâza* (license) granted by the author to the ruler of Damascus. The *Ijâza* contains mention of his compositions, which exceed 500 in number. Several works on jurisprudence, tradition and commentaries on the Qur'ân by our present author are also known. In his old age, the author undertook to compose a big commentary on the Qur'ân, and his commentary in 99 volumes extends from the *Sûra Fâtihâ* to *Sura Kahf* as far as the *Âya* وَعَلَّمَآءُ مِن لَّدُنَا عِلْمَا اللّٰه, but he did not survive to finish it. He died in Damascus, A.H. 638 = A.D. 1240 leaving behind him a large number of disciples and pupils. See *Ad Durî as Samîn*, Brock, vol. 1, p. 441.

For other copies of the work, compare Berlin, No. 1469. India Office, 658, B. Mus., 918.

The following colophon of the author, quoted by the scribe, says that the present work was composed in A.H. 599 in Mecca.

اتمى الكتاب بالحرم الشريف سنة سبع وتسعين وخمسمائة

The present copy is a transcription of an autograph copy.

Written in good Naskh.

Dated, A.H. 691.

Scribe ابراهم بن محمد

SHÎ'A HADÎS QUDSÎ

No 294.

fol. 42, lines 30, size 15 × 9 10 × 6

الجواهر السنية

AL JAWÂHIR AS SANÎYAH.

A rare work on Hadîs Qudsî, by Muhammad bin Hasan bin 'Alî bin Muhammad al 'Âmulî, محمد بن الحسن بن علي بن محمد العاملي, the first of all the *Shî'a* traditionists who ever composed a work on *Shî'a*.

Hadis Qudrī * This well known scholar of Ḥanafī and specialist in Arabic literature died in A.H. 1073 = A.D. 1662. See Khulasat al Aḥār vol III p. 332.

Beginning —

الحمد لله الذي أجمع في كلامه سجل الهداية أطلع في أدراكه
العلوم من مساوئ انصوص أفعال أولاء
الله تعالى العلى محمد بن حسن الله العلى
حملة منه به العلم الاحد من الامم الاطهر عن الذي استكناس
الادب المقدس الالهى المشورة بالحدس الدرسه من ابى ام
احدنا محمودة في الكف ولا عرض لا ليعبأ به الم احمد من الامم
فاحب امدادى بالانف

الكواثر السدة في الاحاديث القدسية *

The work is divided into 21 Babs. The date of composition is given in Kaḥf al Hujub fol. 46^b is A.H. 1076.

Written in good Ḥaḥḥ within gold ruled borders. It bears a double page Unwan.

Dated A.H. 1077

Scribe حسن بن مسلمو

It appears from the date of the present work that the Shi'a traditionists did not devote their attention to composition on this present subject until more than 400 years after the Sunni author.

AL MUTAWÂTIR *

No. 295

foll 11 lines 28, size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4$

الازهار المنماثرة

في الاخبار المواترة

AL AZHÂR AL MUTANÂSI
AL AKHBÂR AL MUTAWÂTIRAH.

An abridgment of the author's larger work called Al Fawâ'id, comprising 113 Hadîs Mutawâtir. The Isnâd is omitted throughout in the present abridgment.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suvûtî, جلال الدين
عدد الرحمن بن ابى بكر السوطى (d. A. H. 911 = A. D. 1505. See Lib. Cat. vol. v. part 1, p. 3).

The following colophon of the author, quoted by the scribe, tells us that Suvûtî composed the present work in A. H. 881 قال مؤلفه
رحمة الله فرعب من ربيته يوم الاربعاء رابع عشر جمادى الاولى سنة احدى و ثمان
وسعمائة.

Beginning —

الحمد لله على نعمائه الخ *

For a copy of the MS, see Cano, vol. vii, p. 607.

Written in good Naskh.

Dated A. H. 1002.

* Mutawâtir is a Hadîs transmitted in various distinct chains of narrators, by so large a number of traditionists that there is left no room for any doubt as to its authenticity. The present class of Hadîs stands first as regards its correctness.

AL MAŠHŪR*

No 296

* foll 41 lines 23 size 6 x 6 14 x 4

الآلئ المسورة فئ الاحادث المسورة

AL LA'ÂLÎ AL MANSŪRAH FÎ AL
AHÂDÎS AL MASHHŪRAH

A very rare work comprising 220 Mašhur Hadis which are generally quoted without Isnad or reference. It is divided into 9 Babs.

By Badî'addîn Muhammad bin Bahadur bin Abdallâh at Turkî al Ma'rî. دبر الدى محمد بن بهار بن عبد الله التركى المارى (d. 11704 = A.D. 1192. See Lib. Cat. vol. 5, part 1, p. 45).

Beginning —

الحمد لله حمداً نكلاً وسمعه الآلى المسورة فى

الاحادث المسورة اسم

The author in the preface points out that at first he described the Hadis of each Bab free from Isnad and reference as they were picked up from different works on different subjects. Later on he added the Isnad and reference to each Hadis deriving them from the works on Hadis. Occasionally the Hadis is followed by an explanatory note. The number of Hadis in each chapter is given below —

Number of Hadis
in each Bab

(i) foll 1-10	الباب الاول و الاسماء على السند م	31
	احاديث الاحكام	
(ii) foll 10-18	الباب الثانى من الحكم والآداب	61
(iii) foll 18-22	الباب الثالث من الرد	31

(1) Mašhur Hadis is a Hadis transmitted at least in three distinct chains of narrators by a large number of the traditionists but the number of such traditions is less than in the case of the Mutawatir. (2) The term Mašhur Hadis is also applied to a known Hadis frequently used and commonly quoted without observation of the condition referred to above but it also sometime refers to a known Hadis which is not genuine.

		Number of Hadis in each Bâb
(iv) foll 23-26	الباب الرابع في الطب	18
(v) foll 27-36	الباب الخامس في العصائل	52
(vi) foll 37-38 ^a	الباب السادس في الأدعية	3
(vii) foll 38 ^b -39	الباب السابع في القصص والاحبار	14
(viii) foll 40-41 ^a	الباب الثامن في العدى	9
(ix) foll 41 ^b	الباب التاسع في امور متنوعة	1
		<hr/> 220 <hr/>

Written in good Naskh

Not dated, apparently 9th century A H

The scribe who does not reveal his name says that the present copy is a transcription of the copy belonging to the author's son
 إلى هذا وقد في الأصل المتداول من نسخة لأبي المؤلف

No 297

foll 39 line 21, size 8 × 6 5½ × 3½

الدرر الممنورة

AD DURAR AL MANSŪRAH.

An abridgment of the preceding work. The traditions in the present work are arranged in alphabetical order.

By Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî (d. A H 911 = A D 1505). See Lib Cat., vol v, part 1 p 3.

Beginning —

الحمد لله عظميا لسانه الحج *

For other copies of the work, see Berlin, Nos 1401-4, Cairo, vol 1, p 340.

Written in good Naskh

Dated, Muharram A H 992

Scribe محمد بن عبد الله التمرناسي

The scribe, Muhammad bin 'Abdallâh at Timartâshî (d. A H 1004 = A D 1595, see Brock, vol 11, p 311), a well-known scholar and author, tells us on the title-page that the copy was in his possession for some time. انظم هذا المجموع الشريف في ملك كاتبة العقبر محمد بن عبد الله التمرناسي

No 298

foli 210 line 18 ١٨ ٢١ ٢١ ٢١ ٢١

المقامي الحسن

AL MAQÂSID AL HASANAH

A collection of a large number of Ma'khur Hadîs from various works arranged in alphabetical order.

By Abu 'Abdallâh Muhammad bin 'Abdarrâhman al-Nâshabawî. According to Zaynaddîn the author's pupil he was born in Egypt A.H. 811 = A.D. 1411 § see Al-Qib al-Hawî fol. 224 while Brockelwell p. 136 the author's birth in A.H. 810 = A.D. 1412. The author after completing his studies in his native place visited Dimsyâ, Mâsallâ, Meccah and Medina where he attended lectures on different branches of Arabic learning. The author has enumerated the entire number of his Shaikh with details in his work *Risalat al-Rawî* in the 6 volume. He worked as a professor of the different branches of Arabic literature in the following Madrasah of Egypt:

- | | |
|----------------|----------------|
| I Kamiliyah | III Zahiriyyah |
| II Sultaniyyah | IV Barquqiyah |

He died in Medina A.H. 902 = A.D. 1497 and left behind him a large number of works on history, biography, tradition and jurisprudence. 19 works of the author including the present one are mentioned in Brockelwell.

For author's life see Al-Qib al-Hawî fol. 227 Brockelwell p. 136.

Beginning —

سمعت المحدث

الحديث من الطب

الحديث في كتاب كثير من اهل البيت المستبره

The author in the preface says that in the present compilation he has paid particular attention to distinguish genuine from weak and false Hadîs. For other copies of the work see Cairo vol. 1 p. 427 Jan. 297.

The MS is written by two scribes. foli 1-208 are written in fair Naskh not dated apparently 9th century A.H. foli 209-230 in rough Naskh dated A.H. 877.

A note on the margin on fol. 1 tells us that the present copy

was studied by some one under the author, and bears an autograph note of the author (مدد المستند علما بلغ المصنف و حظه في آخرها).

The autograph note referred to above is found at the end, which is much mutilated the passages which are distinguishable run thus —

الحمد لله و سلام على زيادة الدين اعطى اما بعد فيقول جامع
هذا الكتاب مؤرأ sic السهم الامام العادل . مدد الطالبين ابو الحسن
الهماني السامعي ٩١٠ *

This note suggests that Abū'al Hasan ash Shhâfi studied under the author and the words used in the note — اما بعد فيقول جامع هذا الكتاب (hereafter the compiler of the present work says) give us reason to hold that it is an autograph note

No 299

fol 253, lines 21 size $8\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

The same

Written in good Naskh

Not dated apparently 11th century A H

No 300

fol 67, lines 25, size 8×6 , $6\frac{1}{2} \times 3\frac{1}{2}$

مجموعة رياضات احمد العزى

MAJMÛ'ATUZIYÂDÂTIAHMAD AL GAZZÎ.

An autograph copy of a rare work, comprising the extra Mashhûr Hadis omitted in the above-mentioned three works (Nos 296-298), but included in the Itqân of Najmaddin al Gazzî (d A H 1016 = A D 1607) Itqân is a work dealing with the Mashhûr Hadis contained in the above-mentioned three works, with the addition of a number of Hadis of the same class. The traditions in the present work are arranged in alphabetical order.

Author Ibrâhîm bin Sulaimân bin Muhammad bîr 'Abdal azîz al Hanafî al Jinîni, احمد بن سليمان بن محمد بن عبد العزيز الحنفى الحسنى

He was born in Jimn (Damascus) A.H. 1014 = A.D. 160, and after completing his studies in Damascus he travelled to Egypt and Mecca where he also studied under famous professors of his age. He compiled many treatise on various subjects and a historical work on Ibn Hazm (d. A.H. 456 = A.D. 1064) which was left incomplete by him. He was well versed in biography, general history, jurisprudence and tradition. He is also known to us as a good scribe and a number of works were transcribed by him. He died in Damascus A.H. 1108 = A.D. 1696. See Broel vol. II p. 314 Inja'at Ishaqat vol. II fol. 101 Hada'iq al-Hanafiyah p. 429.

Beginning —

الحمد لله رب العالمين فان العلامة سميع سوحنا بحكم الدين
العربي الدمسقي العسقي بعمدة ائمة دحمته قد جمع في الحاشية
المستبصرة كتابا جديلا سماه دافع وجمع فيه من تأليف الركني رالد
المدبرة للسوطي و المصنفات الكسفة للسكاي ادخله بعض احاديث
و قد ادب اداد ما زاد في عدة الكواكب *

The following abbreviation used to indicate the work in which these traditions are found are quoted below each Hadis —

ح for Bukhari م for Muslim د for Abu Da'ud ب for Turmudhi
ن for Nasai ما for Ibn Maja مي for Darimi ما for Ibn Abi ad Dunya
بر for Bizzar م for Abu Ya'la ع for Ishaqani حب for Ibn Hayyan
حا for Hakim ط for Daraqutni ن for Bathaqi عم for Abu Na'im
ي for Ibn Adh س for Abu Shaiikh عس for A'akir ل for Darimi
حا for Khatib قس for Qudai

The following marginal note on fol. 6, tells us that Itqan was composed in A.H. 1010 and that the author of Itqan was born in A.H. 970 and died in A.H. 1061.

كل فراع المؤلف من تأليف اعمه المسمي دافع ما بحس من
بنا احدا الدابة على الاليس يوم الدلاء باسع عسري سهر ربع الاول
سنة عسرو الف ولد رحمه الله تعالى سنة ٩٧٠ و توفي سنة ١٠٦١ *

The author in the following colophon says that in collecting the materials for the present work he relied on the autograph copy of Itqan which was very badly written and that he completed the present work in A.H. 1091.

و هذا آخر ما وجدنا من زيادات ... على يد مجردة من مشودة
 المؤلف .. القدر ابراهيم بن سليمان بن محمد بن عبد العزير
 الكنعى بدمشق المحروسة و حط المؤلف فى عاينه من الجسر و عدم
 الخط و كان الفراغ دار الاحد ربيع الثانى سنة ١٠٩١ *

Written in good Naskh

Dated, ١١ 1091

MU'ALLAL.

No 301

fol 340, lines 25, size 11 x 7½, 7 x 5½

على الحديث

'ILAL AL ḤADÎS.

A rare work on a collection of Mu'allal Ḥadîṣ. The entire work is in four volumes, of which the fourth volume and the larger portion of volume 1 are wanting. The last 13 fol (1-13) of volume 1, beginning abruptly thus —

* A Musnad Ḥadîs, having a defect, either in the Isnâd or in the text, which cannot be easily traced, is called Mu'allal. This defect removes the Ḥadîs from the category of Sahîḥ Ḥadîs to that of untrustworthy ones. The definition given by the traditionists runs thus —

و المعلن ما فيه علة و اصطلاحاً (اى فى حديث و اسناده) علة (اى عيب حقي
 عامص) حقه فادحة (اى فى صحة الحديث مانعة عن العمل به) +

See 'Alî Qârî's commentary on Nukhba, fol 336. Hâj Khal, in vol II, p 35, remarks that a number of the traditionists turned their attention to this important branch of the traditions, and composed works on it. Among them the present work, and the works of the following, are noted for their special value —

I Muslim bin Hajjâj (d A H 261=A D 875)

II Muhammad bin 'Abdallâh al Ḥâkîm (d A H 405=A D 1014)

learning, secured a special fame and gained a wide spread reputation. Khatîb Bagdâdî, a well-known historian and traditionist, calls the author Imâm in Hadîs, jurisprudence and philology.

قال الخطيب كان (الدارمطي) مؤيد عصره و امام و فيه الحسن الله علم الانبر
و المعروف بمدافع العلماء و بالادب و الشعر See Mir'ât al Janân, fol 232^b

A number of the traditionists, such as Hâkim (*d* ١ H 405 = A D 1014), Abu Na'îm Isfahânî (*d* A H 430 = A D 1038) and others studied Hadîs under him and transmitted copious traditions on his authority. In his old age he travelled to Egypt, where he was warmly welcomed and his merits specially appreciated by Al Fadl bin Ja'far bin Muhammad (*d* ١ H 391 = A D 1000), the minister of Kâfûr the fourth King of the Ikhshîdîd dynasty. This minister also was a good scholar and traditionist, and, in addition to his responsible duties, he was very fond of learning and devoting his time to literary attainment. He had long had it in his mind to compose a work on Musnad Hadîs, and hence Dâraqutnî's arrival induced him to compile the same. He accordingly commenced the work, with the assistance of Dâraqutnî, and in a short time completed it. Dâraqutnî was sufficiently rewarded by the minister for his labour, and shortly after he returned to Bagdâd, where he died in A H 385 = A D 995, and was buried near the tomb of Ma'ûf Karkhî, a well-known Sûfî, who died in A H 201 = A D 812. The author was renowned for his memory. Baiqânî (*d* A H 425 = A D 1035), a pupil of his says that Dâraqutnî used to dictate the materials of the present work to him from memory, and he (Baiqânî) arranged those materials in the form of a book. Thus the present work was composed.

قال الخطيب في ترجمته الدارمطي سألت الرفاعي هل كان او الحسن يعلی
عليك العلل من حفظه قال نعم و اما الذي جمعها و قرأ الناس من يستغنى

See Huffâz, vol III p 201. Hence each Hadîs of the present work is preceded by the words سئل الدارمطي عن حديث الح (Dâraqutnî was asked to point out the merits of the Hadîs). For the author's life and works, see Huffâz, vol III, p 199, Mir'ât al Janân, fol 232^b, Isnâwî, fol 181^v Brock, vol I, p 165. The present volume which is incomplete for want of a few foli at the end, concludes thus —

سئل عن حديث سعد بن المسد عن ابي هريرة عن النبي صلى

الله عليه و سلم قال ليعتقن كما يمتعا التمر عن حمالة و فعال يرويه الزهرى *

The work is not mentioned in any catalogue

Written in good Naskh, not dated, apparently 8th century A H

No 302

foli 260 lines 23 size 91 x 7 7 x 14

المجلد الثالث

AL MUJALLAD AS SÂLIS

The third volume of the preceding work dealing with the defects of the remaining Musnad Hadis narrated by Abu Hurairah

Beginning —

سئل عن حديث يروي عن سعد المسد عن أبي هـ يروي عن النبي
صلى الله عليه وآله ما أحدهم في التلذذ ما يدخل دمه في الأنا حتى الكذب
فقال لا والله لا يروي أحدهم معه إلا أنه راى الله

Written in good Nakh in a later hand dated A H 1301

No 303

foli 269 lines 23 size 94 x 7 7 x 14

المجلد الخامس

AL MUJALLAD AL KHÂMIS

The fifth and the last volume of the above work dealing with the defects in the Musnad Hadis narrated by some male and female companions of the Prophet

Beginning —

وسئل عن حديث جاء عن النبي صلى الله عليه وسلم قال انكم
اممكم قال يروي عن النبي صلى الله عليه وسلم عن سعد الرحمن الرضاى الخ

The colophon runs thus —

آخر مسند النساء عن كتاب اعلل

The scribe who does not reveal his name says that he transcribed the present copy in A H 1309 from a copy dated A H 708

The present and preceding volume are written in the same hand

MUKHTALAF.

No 304

fol 71, lines 25, size $8\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$ *

احلاف الحديث

IKHTILÂF AL ḤADÎS.

A rare work on a collection of Mukhtalaf Hadîs, with explanations. By a well-known Imam Muhammad bin Idrîs bin 'Usmân bin Shafi' bin as Sa'ib bin 'U baid al Quraishî, امام محمد بن ادریس بن عثمان بن سابع بن السائب بن عبد القریسی. This well known Imam traced his descent from the grandfather of the Prophet and was born in Ga'zza A H 150 = A D 767. Though there is some controversy among the biographers of the Imâm regarding his birth-place, and the following places are given (Ga'zza, 'Asqalân, Mîna, Yaman) yet the first one is commonly accepted to be his birth-place (المسور الذي عنه ان السامعي ولد بعره see Tahdîb, fol 15^a) Shafi'î's father died before his birth and he was brought up by 'Abdallâh bin Hasan the maternal grandfather of the Imâm, and in his childhood was taken away by 'Abdallâh to Mecca where, after his primary education, he studied under many well known scholars jurists and traditionists of the

* Where there are discrepancies in sense between any two Hadîs, equal in genuineness and in other respects and there is room for removing the same by an explanation the discrepancy is called Ikhtilâf, and those traditions are called Mukhtalaf, in cases where such explanation is not possible, and one Hadîs cancels another, such are called Nâsilh and Mansûkh. The definition of Ikhtilâf given by the traditionists runs thus — ان كانت المعارض بينهما فلا يحلوا اما ان يمكن الجمع بين مدلولهما بغير تعسف فان امكن الجمع فهو مختلف الحديث (ثم المراء بالاحلاف اختلاف مدلوله) See 'Alî Qârî's commentary on Nukhba, fol 58. 'Alî Qârî, in the same work, remarks that Imâm Shafi'î (the present author) was the first author to compose a work on the subject. Hâj Khal, vol 1, p 51, gives us to understand that, after Imâm Shafi'î, Ibn Qutaibâ (d A H 263 = A D 877) and Abû Zakariyâ Yahyâ (d A H 307 = A D 919) are known to have dealt with the subject, and to have composed works on it. For Ibn Qutaibâ's work on the subject, see Berlin, No 1213. 'Alî Qârî, again, remarks that Tahâwî also wrote two useful works on the subject —

I Ma'anî al Âsâr, see present volume, Nos 305-7

II Muḥkil al Â'âr, see Berlin, Nos 1266-67

place At the age of 15 years he received the Sanad for issuing I'tihād from Mubāshshir bin Kahlid (d A H 180 = A D 797) In A H 170 he left the place for Medina where he studied for a considerable time under Imām Mahl (d A H 179 = A D 995) and at the end of A H 179 he proceeded to Yaman and attended lectures on different branches of Arabic literature under Hishām bin Yusuf (d A H 197 = A D 814) Thence he started to Iraq where according to the author of Tuhfat az Zaman he studied under Muhammad bin Hasan ash Shurubani (d A H 189 = A D 804) ثم ارتحل الى العراق فاحد بالكوفة عن محمد بن حسن واستعار منه كتب ابى حنيفة but the other biographers of the Imām do not agree with this statement of Tuhfa After a short stay in Iraq he left for Bagdad (a great seat of learning in those days) where his merits in Quranic branches of philology jurisprudence and traditions were specially appreciated and many discussions on different subjects between the Imām and the reputed scholars of the place were held in most of which the Imām won the day Thus the fame of the Imām spread all over Islamic countries and he received a good deal of regard from the Caliph Harun Rashid (A H 170-193 = A D 786-809) Soon afterwards owing to his differing from the Maliki and Hanafi school on many points he founded a new school known as Shafi'i which is by many regarded as most conformable to the spirit of Islam His authority was widely recognised and a large number of scholars became follower of his school In A H 198 he left Bagdad for Egypt where he spent his time in Jamī Umar in delivering lectures and compiling works till his death in A H 204 = A D 820 He left behind him a large number of pupils and followers His reputation as an author and as an Imām are equal He wrote 113 works on Fiqh Hadis jurisprudence and on some other subjects Besides being the first author on the present branch of tradition Imām Shafi'i is the first author on jurisprudence and archery His work on archery is known as كتاب السنن والرمي see Hand list No 2527 For Shafi'i's life and works see Tuhfat fol 15 Mir'at al Janan fol 124 Subul vol 1 fol 223 Isma'iyat fol 7 Tuhfat az Zaman fol 30 Huffaz vol 1 p 331 Block vol 1 p 178

The present work is divided into five parts and each part bears the following Israds thus —

احترى السمع العفة الامام الصدر الكامل جامع اسناد العصال على
 من هذه الله بن سلامة اللخمي الساعى بقرأى عليه ولب له احترى
 ابو الحسن عبد الحق بن عبد العالي بن احمد بن سعد القاد بن محمد

بن يوسف البعداني بها قراءة عليه وادب نسمع سنة احدى وسدعين
 وحمساته لجميع هذ الكتاب الا النصف الاول من الجزء الاول فانه احارة له
 منه قال انا الشيخان ابو نصر محمد بن الحسن بن احمد بن عبد الله بن
 الداء و ابو عبد الله محمد بن عبد الغافى بن الفرج الدورى قراءة عليه و هو
 يسمع و انا اسمع و هو اقره انا ابو عمر محمد بن العباس بن محمد بن ركناء
 sic قراءة عليه و انا اسمع بها ابو بكر احمد عبد الله بن سيف السجستاني
 بها الربع قال محمد بن ادرس المظلي الساعى *

It appears from the Isnâd that, in A H 571, 'Alî bin Hibatallâh
 (d A H 640 = A D 1242) studied and transmitted the present work
 from his Shâikh, 'Abdalhaqq, a traditionist of Bagdâd 'Abdalhaqq
 gives the chain of the narrators of the present work ending with
 the author

The MS, after the Isnâd, begins thus —

الحمد لله كما هو اهله و كما يدعى له و اشهد ان لا اله الا الله وحده
 لا شريك له و اشهد ان محمدا عبده و رسوله اما بعد فان الله حل بمائة
 وضع رسوله صلى الله عليه و سلم موضع الامامة الحج *

The work is divided into 92 Bâbs It is written in good Naskh
 The fact that the MS bears an Isnâd of a traditionist of the 7th
 century A H, while the present copy is dated A H 1301, gives us
 reason to hold that the present MS is a copy of a MS bearing
 the above Isnâd

The colophon runs thus —

و اتمى الغراع منه يوم الاربعاء لعشر مئتين من شهر شعبان سنة احدى
 و ثمانمائة بعد الالف *

Scribe عبد الرحمن بن عثمان

No 305

foli 229 lines 27 size $8\frac{1}{2} \times 6\frac{1}{2}$ $8 \times 5\frac{1}{2}$

معاني الآثار

• MA'ÂNÎ AL ÂSÂR

Also designated *Sharh u Ma'ânî al Âsâr* and *Ar Riyadat Min Sharh Ma'ânî al Âsâr*

An old correct and valuable copy of the first volume of *Ma'ânî al Âsâr* a work on *Mukhtalaf al Hadîs* dealing with the removal of discrepancies in traditions especially those relating to points of jurisprudence either by explanation (after referring to the Qur'an Hadîs and a majority of the opinions of reliable traditionists and jurists) or by pointing out where one Hadîs is cancelled by another owing to discrepancy which cannot be removed

Author Abu Ja'far Ahmad bin Muhammad At Tahawî أبو جعفر أحمد بن محمد الطحاوي an eminent Hanafî traditionist and jurist who was born in Tahî (a village in Egypt) A H 229 = A D 843 was noted by some of his biographers to be the date of his birth while according to Tahawî's own statement quoted in *Al Irwâ' al Mudiyyih* fol 44^b he was born in A H 239 = A D 853 قال أبو سعيد بن يوسف قال لى الطحاوي ولد سنة تسع و ثلاثين ومائتين He studied Hadîs under his father and some others among them Yunus bin Abdallâh (d A H 264 = A D 878) and Sulaiman bin Shu'ayb (d A H 268 = A D 882) He spent a considerable period of time in studying jurisprudence under his maternal uncle Ismâ'il bin Yahyâ al Muzanî (d A H 264 = A D 878) a well known Shafi'î jurist and a pupil of Imam Shafi'î. Tahawî like his uncle Muzanî was a follower of the Shafi'î school but differing from Muzanî in some principles he gave up the Shafi'î school and became a follower of the Hanafî school and undertook to study Hanafî jurisprudence and attended lectures delivered by Ahmad bin Mu'sî in Egypt In A H 268 he travelled to Syria where he also studied Hanafî jurisprudence under Abu Hazim Abdalhamîd bin Abdal azîz (d A H 292 = A D 904) a Hanafî scholar and Chief Justice of Syria Soon after Tahawî's authority as an author jurist and traditionist was unanimously admitted A number of traditionists such as Tabarânî (d A H 360 = A D 971) and others quoted Hadîs on his authority He composed several works on different subjects and the present one is the first composition of the author He died in A H 321 = A D 933 For his life and works

see 'Al Jawâhri al Mudîyyah, fol 446 'Tabaqât al Ahnîf' by 'Alî Qârî, fol 986, Huffûz, vol III, p 29 Brock, vol I, p 173.

Beginning —

احمد بن السديم الامام العالم سديم الاسلام برهان الدين ابو القزوح مسعود
بن سديع الاموي قال ابو جعفر احمد بن محمد بن سالمه
انزلى الطحاوي رحمه الله سألني بعض اصحابنا من اهل العلم ان اصح
له كتابا اذكر فيه ائمة المأذونة عن النبي صلى الله عليه وسلم في الاحكام
اتى يتوشم اهل اللحد والصعفة من اهل الاسلام ان نعصا ببعض
اعلة علمهم مدسحا و مدسوحا وما يجب العمل به بما يسهل له من الكتاب
الناظر والسنة المتكتم عليها واحل ذلك ابوانا اذكر في كل كتاب مدسحا
ما فيه من الناسم والمدسوح وتأويل العلماء واحتجاج بعضهم على البعض
وامامه الحاجة بما صح عندي الم *

The author says in his preface that some heretics owing to their ignorance of Ikhtilâf al Hadîs, especially of Naskh Hadîs, because of the existence of discrepancies, disputed the genuineness of certain Hadîs, hence the present composition. The author, in dealing with the explanation of Hadîs, in some cases strongly supported the opinion of Hanafî jurists, for which Baihaqî (d A H 458 = A D 1066) condemned him Hâj Khal, vol II p 286 defends the author thus — لعمرى هذا كامل طاهر من هذا الامام في شأن — هذا الاسناد المتمتع الذي The present volume ends with the chapter كتاب الحكم of the لا بعد هذا ولا يصوم

The following colophon tell us that the present volume was transcribed in Jerusalem, A H 735, by 'Alî bin Mansûr al Hanafî (d A H 740 = A D 1339, see Ad Durar, vol II, fol 81^b) ثم المكلد الاول في بهار الثناء حمادى الاول سنة خمس و ثلاثين و ستمائة بالقدس الشريف على يد العبد الفقير الى عفو ربه على بن منصور الحنفى *

The title of the work, which is written in beautiful gold Naskh, is followed by a note, written in an illuminated space by the scribe, telling us that the present MS was transcribed for one Bashîr bin 'Abdallâh, a noble of Jerusalem of the 8th century A H اول الراداد من سرح معلى النار - برسم حرانه العبد الفقير الى الله يستتر بن عبد الله عفر له ولمن قرأ فيه ودعا له بالعفو والمعزة *

Another note on the title page gives us to understand that the present MS was in possession of Mutawakkil Alaallah من سيف المديك (A H 1034-1087 = A D 1644-1674) as we know was one of the rulers of Sana'a (in Yaman) known as an Imam see Lane Poole p 103. He was also a good scholar and traditionist. Though he was a follower of the Zaidi school yet his love for learning made him free from prejudice. The merits of scholars in his time especially of authors and professors were highly appreciated by him. He composed an Arabic and a commentary on Jam' al Usul (Nos 223-224) see Ibtisarat al Usul vol III p 411. He was very fond of books and collected a large number which as counted by his son reached 13000 in number. وفي حد الامام مع عبد السلام كتب والده المديك علي الله سبحانه عشرين الف كتاب (Ibtq al Halw fol 2 (Hand list No 2313).

There are other but mutilated notes on the title page.

No 306

fol 381 lines 31 size 12 x 8 1 x 1

VOLUME II

The continuation of the preceding volume ending with the chapter كتاب العباد of the الامد ظاهرا. Written in Naskh in a later hand not dated apparently 12th century A D.

The following passage from a note the main portion of which has been completely and intentionally washed out with water suggest that the present volume with volumes I and III was purchased in Hudaida (in Arabia) لم يدخل هذا المجلد مع المجلدين في بالسرا الصحيح في يد جديدة في ملك.

The condition of the MS and the frequent corrections made in the margin suggest that the copy was used by some scholar.

No 307

fol 177 lines 21 size 10 x 7 7 x 4½

VOLUME III

The continuation of the second volume ending with the chapter فرض الركوة في الاصل الساجد. Though these three volumes complete

the work, yet they are different from each other in the following respects date of transcription, hand and paper

Written in good Naskh Dated, A H 684.

Scribe عمر بن عبد الرحمن المراءى

The condition of the present volume and the concluding words (it is the end of the work) suggest that the preceding volumes, written by the present scribe, are wanting

For other copies of the work see Berlin, Nos 1263-5, Jeni, 571 The entire work was lithographed in Lucknow, A H 1300-2

The present volume is an older and more valuable copy than are the preceding volumes, and it deserves special notice as it has been studied by a number of traditionists and used by many scholars

A Sanad on fol 178, written by Radwân bin Muhammad (d A H 852 = A D 1449), gives us to understand that at the Monastery of Nâsirîyah in Egypt, in A H 815, the writer of the Sanad, along with a group of students not less than 70 in number, studied the entire work (from the present third volume and from the two missing volumes, written by the same scribe) under Muhammad bin Abî an Namîm, commonly called ابن الكويك (d A H 821 = A D 1418), a traditionist of Egypt (see Mu'jam Ibn Fahd, fol 261) and a licence for narrating the Hadîs was granted by Muhammad bin 'Abî an Namîm, who attended the sitting The Sanad runs thus —

اما بعد حمد الله على نواله وقد سمع هذا الجرح والاحراء قبله وهى
 جمع كتاب شرح معاني الآثار على السبع الامام العلامة الرحلة مسند عصره
 في مصره العاصي شرف الدين ابوطاهر محمد بن السبع الامام العلامة
 عر الدين بن ابى نعم محمد بن فاضل سراج الدين ابى الفرج عدد اللطف
 بن احمد بن محمود بن ابى الفتح بن محمود بن العاسم بن الكويك .
 . . . العدد ابو نعم رضوان بن محمد بن يوسف بقرأة كاتبه
 رضوان المذكور وقد ابحر المسمع لمن قرأ *

The Sanad is attested by Muhammad bin Abî an Namîm thus —
 صح ذلك وقد اعاد كاتبه بدر الدين رضوان ما فاته منه على، وكته محمد
 بن ابى النعمان ابن الكويك عقره و مولدى في شهر ربي عدة سنة سبع
 دالدين و سدعمائه وحسبنا الله ونعم الوكيل *

The two notes on fol 14 and fol 132 quoted below tell us that the present volume is a transcription of a copy of the third volume belonging to Bani an Nahhas and that it consists of parts 14-23 of the same. About Bani an Nahhas it is stated in *Al Jawahir al Mudiyyah* fol 168 that *أبو بن أبي بكر* (d. A. H. 699 = A. D. 1301) and members of his family are called Bani an Nahhas

I آخر الجزء الرابع عشر من المجلد الثالث من نسخة أبي النحاس

II آخر الجزء الثالث والعشرين من المجلد الثالث من نسخة أبي النحاس

A note informing us that the present copy was compared with the original is found on fol 130. Another note below the colophon says that the MS was for some time in the possession of the Chief Justice of Mecca Ahmad bin Muhammad al Ansari al Hanafi (d. A. H. 827 = A. D. 1422) من كتب مولانا وسيدنا وسيدنا قاضي القضاة حاكم الأحكام حمزة الاسلام سمى الدين أبي عبد الله أحمد بن الشيخ الإمام العالم صفي الدين أبي الحسن الأنصاري عامله الله تعالى بطلقة الحق

No 308

fol 270 lines 23 size 10 x 7 7 x 4¹

تصحیح معانی الآثار

TASHÎH U MA'ÂNÎ AL ÂSÂR

An incomplete copy of the commentary on Ma'ani al Asar designated *Kitab Tashih Ma'ani al Asar* beginning with the commentary on chapter *فتح فيه الدخائل* (the first chapter of Ma'ani) and ending with chapter *كيف كن القسامه* (the 8th chapter of *كتاب الكتابات* see vol III fol 108 of Ma'ani). Haj Khal vol II p 286 mentions two commentaries on Ma'ani one being by A'aini (d. A. H. 855 = A. D. 1451) regarding which Ibn Fihrid remarks in his *Mu'jam* that it is a big work in 12 volumes designated *معانی الآثار*. Hence the present work can scarcely be by A'aini. The second commentary mentioned by Haj Khal is by Abu l Hasan Muhammad bin Muhammad al Bihili (d. A. H. 321 = A. D. 933) a contemporary of Tihawi and a follower of the Mahili school. Since no account of this commentary is to be traced in any catalogue we cannot say for certain that the present commentary is by him but the fact that the present

commentator strongly supports the views of the Mâlikî school, and the fact that the words used for dead persons are not generally used by the commentator for Tahâwî, give us reason to believe that the above-mentioned Bâhilî is the author of the present commentary. The commentary which is without preface, begins thus —

صلى الله على محمد و السلام باب الماء يتبع فيه المكاسه ذكر ابو جعفر
في هذا الكتاب ما رواه ابو سعد الخدرى رضى الله ان رسول الله صلى الله
عليه و سلم كان يتوضأ من بئر بضاعه *

The commentator, wherever he differs from Tahâwî introduces his own view with the word *قل* (I say), for example on fol 163 *قل هذا الاصل الذى قدرة في بدله هذا من ان من نروح بمصر مكسول* and again on fol 241 *قل قد ذهب ابو جعفر في هذا الكتاب الى ما حمله عليه اهل المقالة الاولى* *في كتاب بيان مسكلى الاحاديث و اطر داك و ادر الح*

No 309

fol 273, lines 23 size 10 x 7, 7 x 5

المعتصر من المكسور من مشكل الآثار

AL MU'TASAR 'AN AL MUKHTASAR MIN MUSHKIL AL ÂSÂR.

This is an abridgment of the *Mukhtasar* of Abû'l Walid Bâjî (l. a. h. 474 = a. d. 1081) which was itself the first abridgment of Tawâhî's last composition *Mushkil al Âsâr* (for copies see Berlin, Nos 1266—7, B. Mus., p. 707), a work dealing in a masterly way with Hadîs in which there are discrepancies and pointing out where discrepancies can be removed and where the Hadîs must be cancelled.

Author Yûsûf bin Mûsâ al Hanafî *يوسف بن موسى الحنفي*. The words *عنه* used by the scribe in referring to the author in the colophon quoted below and the fact that such a phrase is generally applied to a living person, give us reason to hold that the author was alive in a. h. 797 the date when the transcription of the copy was completed —

وكل النافع منه سبع وسبعون ر الحمد لله
 حدة صلى الله عليه وسلم الكافي الشيخ ابي جعفر الطوسي
 عن محمودة الال العمى ابي الوليد النحوي المالكي . سقى ن كانه
 حارة محمودة س المحمودة الال .

One Yu uf bin Mu a l H a r a f i (d A H 807 = A D 1400) is mentioned in Taj at Tabiqat vol ix fol 49 but the present work is not mentioned in the list of his compositions. The present work and its author are mentioned in Br Mus p 709 but no account of the author is given. Haj Khalid vol ii p 267 mentions the work without naming the author.

Beginning —

احمد الله حمداً يلي تكال سانه و جمال صفه
 اسماى ر سبكي . يعنى الله ر المسلمين بكتابته الاسم
 وسف ن الال العبد موسى الكففى ام .

The beginning of the work tells us that the work was arranged in its present form by a pupil of the author. The word جامع in the colophon quoted above refers to this unknown pupil of the author. The present abridgment was printed in the Durat al Ma'arif Press Hyderabad A H 1307.

Written in good Naskh Dated A H 797

Scribe : حدر بن حدر بن احمد النحوي

The following note on the title page (not dated but apparently written in the 9th century A H) says that the present MS was purchased for 200 Dirams by one Ilyas bin Musafir during his stay in the Madrasah of Tulun in Jerusalem.

ادخل هذا الكتاب المالك بالبيع والملك السرى
 السرى بن الناس بن مسود الملقب الغارل بمده الدس السرى
 بالمدرسة الطولونية بمبلغ ن الداهم على ما بين بكمه احمد بن محمد
 العفلى بعا صحيحا سرعا *

كنه على ابن طغر

AN NÂSIKH WA AL MANSŪKH.*

No 310.

fol 122, lines 21, size $4\frac{1}{2} \times 7$, 7×5 .

الاعتبار في النسخ والمنسوخ

AL 'ITIBÂR FÎ AN NÂSIKH WA AL MANSŪKH.

A collection of cancelled and cancelling Hadîs. The division of the work into books and chapters is the same as in works of jurisprudence.

Author Abû Bakî Muhammad bin Mûsâ bin 'Uṣmân al Hâzimi, أبو بكر محمد بن موسى بن عثمان الحارمي, a famous Shâfi'î scholar and traditionist, who was born in A H 548 = A D 1155. He studied in Hamadân, under Abû'l 'Ulâ (d A H 569 = A D 1174) and others. Then for his further studies, he travelled to Mawsil, Wâsit, Basra, Isfahan and Arabia, and studied in those places under the foremost scholars and traditionists. Later, he was recognised as a specialist in tradition. Nearly all the compositions of the author are on different important branches of Hadîs, and are highly regarded by the traditionists on account of their reliability and the critical discussions contained in them, a fact which testifies to his merits and masterly attainments. He settled permanently in Bagdâd, where he died in Jumâda I, A H 584 = A D 1188, and was buried near the tomb of the famous Sûfi Junaid.

For the author's life and work, see Huffâz vol iv p 157, Tabaqât u Ibn Shuhba, fol 64ⁿ, Mu'ât al Janân fol 355ⁿ Isnâwî, fol 147, Brock vol i p 356.

* This is one of the most important branches of Hadîs. According to the statement of Zuhri (d A H 124 = A D 741), quoted in the preface of the present work (وهو (الرهري) القائل لم يدون هذا العلم أحد قبل دوني), he was the first traditionist who turned his attention to this subject, picked out the cancelled and cancelling Hadîs, and framed rules and principles for distinguishing them. After Zuhri, Imâm Shâfi'î (d A H 204 = A D 820) is known to have dealt with this branch in his work, Al Risâla. Later on, a number of traditionists composed works on the same subject. See Hâj Khal, vol ii, p 376, Ithâf, p 170.

Beginning —

الحمد لله الكبر المعال الكبر المدوال المتعم المقصال الموصوف
بالعدة والكمال وبعد فهذا كتاب اذكر فيه ما انتهى الى معرفته من
ناسخ حديث رسول الله صلى الله عليه وسلم و منسوخة له هو علم حلال
الح *

After dealing with the definition of Nasikh and Mansukh the
author in his preface explains the causes and necessity for the can-
cellation of Hadis. The colophon runs thus —

آخر الكتاب الحمد لله حق وحده اولا و احرا و صلوة على سيدنا محمد
بنه و اله و صحبه انتهى نعلنه في يوم الجمعة من قبل العصر سابع عشر
سبعين من ائمة و بلنس و سعمانه الح *

For other copies of the work see Berlin No 1627 Cairo
vol II p 269 Written in good Naskh Dated A H 732

Sanads dated A H 584 586 640 643 and 692 which were evi-
dently contained in the original MS are transcribed at the end of
the present copy the following words being written at the top of
every Sanad — مما ساعدني على الاصل المقول منه قد السخة (It is
from that which I have seen on the original copy)

One of the above Sanads is dated Muharram A H 584 which
gives us reason to believe that the present copy is a transcription
of a reliable copy of the original MS written during the life time of
the author in or before A H 584

No 311

fol 188 lines 17 size 10 x 6 7 x 4

THE SAME

Another copy of the same written in fair Naskh The copy is
not dated but a note on the title page written in identically the
same hand containing biographical notices of the author quoted
from Ibn Khalkin is dated A H 1270 which suggests that the MS
was written in or before that year

No 312.

fol 51 lines 19, size $8\frac{1}{2} \times 5$, $6\frac{1}{2} \times 4$

اعلام العالم بكفاؤى ناسخ الحديث و مسموحه
 ILÂM AL 'ÂLAM BI HAQÂ'IQ' NÂSIKH
 AL HADÎS WA MANSÛKHIHÎ.

A work on a collection of cancelled and cancelling Hadîs

By Abû'l Faraj Abdarrahmân al Jawzî, ابوالفرج عبد الرحمن الكورى
 (d A H 597 = A D 1250 See Lib Cat, vol v, part 1, p 95)

Beginning —

الحمد لله الذى اكرمنا بمحمد صفوته وجعلنا من علماء امته و اطلعنا

على اسرار سريعته الح *

In the preface, Ibn al Jawzî describes in four Fasl, the causes and necessity for the cancellation of Hadîs, and he says that for the sake of convenience, he arranged the work according to the arrangement observed in works of jurisprudence. The work is a rare one. It is merely mentioned in the list of the author's compositions, see Lib Cat, vol v, part 1, p 95. The author of Ithâf (p 170) refers to a work of the author on the present subject, contained in only one fol, beginning thus —

دهم امام ابوالفرج عبد الرحمن بن على الكورى اوله الحمد لله العظيم

فى مكددة و الكرم فى وفده و آن دريك ورن اس *

This beginning entirely differs from the beginning of our copy, containing 54 fol. The following words, quoted in Ithâf tell us that the work there referred to consists of only 21 Hadîs (ورد فى هذا الكتاب) ما قد صبح بسنة واحتمل واعرض عما لاوحد لنسخته ولا احتمل ممن سمع بكبر بدعى النسخ وليس فى هذا الكتاب فليعلم وهاء تلك الدعوى وقد تدبرته فاداء هو احد وعسرون (حديثا). These words are not found in our copy, which contains more than 100 Hadîs. However, the fact that only one work of the author on the present subject under the title of 'Ilâm, is noticed by his biographers, and the fact that the Isnâd in the present work frequently begins with Muhammad bin Nasî (d A H 556 = A D 1116), one of the author's teachers, give us reason to suppose that the author of Ithâf wrongly ascribed a work by some other

per on to Ibn Jawzī and to hold that the present work is one of Ibn Jawzī compositions

Written in good Naskh Not dated apparently 12th century

A H

No 313

fol 156 lines 21 size 10 x 6¹/₂ 8 x 1¹/₂

الناسخ والمنسوخ في الحديث

AN NÂSIKH WA AL MANSŪKH FĪ AL HADĪS

An incomplete work on a collection of cancelled Hādīs relating to the ordinances of jurī prudence

By an anonymous author He quotes authors of the second third fourth fifth and sixth centuries A H the latest of them is Qādī Iyād (d A H 644 - A D 1149) whom he mentions on fol 1 thus —

قال القاضى والى الخطب الدال على افعاع الحكم الناسخ

On fol 66 the author mention his composition An Nasikh Wa Al Mansukh Fī Al Qur'an dealing with cancelled and cancelling verses of the Qur'an thus —

وعلى ما فصله في حاشية الناسخ والمنسوخ في كتاب الله

Ibn Jawzī is known to have composed two works on Nāsikh and Mansukh one relating to Hādīs (see No 312 above) and another relating to the Qur'an (see Hānd list No 344) but the contents of the present work entirely differ from the contents of Ibn Jawzī's work The present copy is incomplete for the want of a few fol at the beginning

The MS begins abruptly thus —

الحسن بن موسى السعدي صلى الله عليه وهو بعض على الناس

قال اعرف الناسخ والمنسوخ قال هلك واهلك الخ

The arrangement and divisions are the same as in works of jurī prudence The first Kitāb begins on fol 6^a thus —

كُتِبَ الْعِبَادَاتُ وَاصْلًا لَخِدْمَتِهِ وَ الطَّاعَةِ وَالْعَرْضِ مِنَ الْإِنْسَانِ عِبَادَةٌ
الرَّحْمَنِ لَعَوْلَهُ تَعَالَى وَ مَا حَلَفَ الْجَنُّ وَالْإِنْسُ إِلَّا لِعَدْدُونِ وَ لَهَا كَعْدُهُ
شُرْعُهُ الْحَقُّ *

Written on thick paper, in good Naskh. Though the MS is not dated, yet the handwriting and the paper suggest that it was written in the 9th century A H.

AL MAUDU'ÂT.*

No. 314

fol 201 lines 23, size $9\frac{1}{2} \times 5\frac{1}{2}$, $7\frac{1}{2} \times 3\frac{1}{2}$

الدِّيلُ لَا لِلْأَلَى الْمَصْمُوتَةِ وَالْمَكْتُوبَاتِ

AD DAIL LI AL LA'ÂLÎ AL MASNÛ'AH
WA AN NUKAT AL BADÎ'ÂT.

Two works of Suyûtî (d A H 911 = A D 1505 See Lib Cat, vol v, part, 1, p 3)

* This is a most important critical branch of tradition for helping us to distinguish false Hadîs. According to the statement of 'Uqailî (d A H 322 = A D 939) quoted in the preface of MS No 316 below, faithless people owing to their bad motives towards the Muslim belief in Hadîs, the second of the four Islâmic principles fabricated Hadîs from time to time, and ascribed them to the Prophet. The number of such Hadîs, according to 'Uqailî, comes to 12,000.

والعقلی وصفت الرافضة على رسول الله صلى الله عليه وسلم اني عسر
الف حديث A few of the so-called authorities in Islâm ventured to fabricate false Hadîs in order to check some illegal theories or actions, and justified their action on the ground that they were doing good, whereas in fact they were more harmful to Islâmic principles than the former. Ibn Salâh in his Muqaddimah p 44, criticises the latter, thus اعطيم صراخهم من المدسوس الى الرد وصنعوا الحديث احتسابا فيما رعموا
It is commonly supposed that the fabrication of Hadîs began at the end of the 1st century A H, but a very reliable Hadîs (من كذب على متعمدا فليتبوأ مقعده من النار) contains a serious

1011 1-103 Ad D̡aīl a continuation of Suyutī's own larger work called Al Iṣṭiṣṣāṭ al Maṣnūʿah which is an abridgment of Al Maṣnūʿat al Kubra a work on a collection of false Ḥadīṣ by Ibn J̡awzī (d. 11597 = A. H. 1250). The present Ad D̡aīl mentions only those false Ḥadīṣ which are omitted by Ibn J̡awzī in his work.

Beginning —

الحمد لله وسلام على عباده الذين اعطوني وبعد فاني اما فرغت
من احصاء كتاب الموضوعات للكاتب ابن الكوري بحسن احادته وما
يضعف عليه على الوجه اذ لم يمدد هذا الدليل مودا الله حملا من
الموضوعات التي لم يذكرها الله على الاثواب كمنه *

The arrangement and divisions are the same as in the abridgment. A note on the title page indicating the title of the work as well as the author's name runs thus —

كتاب الدليل لكتاب التلخيص المصنوع في الاحاديث الموضوعه وهو
الذي اورد فيه من الموضوعات التي لم يذكرها ابن الكوري في كتاب
الموضوعات للشيخ عبد الرحمن حلال الدين السدوطي *

The work was printed at the Alawi Press Lucl now A. H. 1303

Foil 154-201 An Nukat al Badī a collection of nearly 300 reliable Ḥadīṣ which were wrongly entered by Ibn J̡awzī in his work as false Ḥadīṣ.

Beginning —

الحمد لله والصلوة والسلام على رسوله وبعد فان كتاب الموضوعات
جمع الامام ابو الفرج ابن الكوري قد لله الحفاظ قدما وحديثا على ان
فيه سهلا كثيرا ا احاديث ليس بموضوعه *

The colophon runs thus —

هذا احراما الله في هذا الكتاب من الاحاديث المنعنه لا سئل
الي اذ احبا في مسلك الموضوعات وعددها نحو بلنامه *

warning directed against those who commit the offence of fabricating Ḥadīṣ which shows clearly that the Prophet noticed the offence in his own time and fore saw its being committed in the future. The leading tradition is in order to preserve the faith of Muslim in tradition devoted much labour to collecting the false Ḥadīṣ and in settling the principle and rules for testing them (مما عوارها وصحوها). see Ibn Salaf, 4. A number of the traditionalists composed works on this branch.

A copy of the work is noticed in Cairo, vol 1, p 445

The present work was also printed at the 'Alawî Press, A H 1303

Both works are written in good Naskh Not dated, apparently 11th century A H

No 315

foll 118, lines 19, size $9\frac{1}{2} \times 6\frac{7}{8}$

تذكرة الموعوظات

TADKIRAT AL MAUDÛ'ÂT.

A work on a collection of false Hadîs, arranged in 110 Bâbs and a Khâtimah, by Muhammad bin Tâhir al Patanî, محمد بن طاهر البتاني, a well-known Indian traditionist, who was born in A H 914 = A D 1501 at Nahai Wâlih (a city in Gujarât) where he completed the greater part of his studies. The author, after thirty years of study in India, left that country in A H 944 for Mecca where he studied for a considerable period and completed his studies under Ibn Hajar (d A H 974 = A D 1665), 'Alî Muttaqî (d A H 975 = A D 1666), and others. After gaining a vast knowledge of Muhammadan literature, he devoted special attention to Sûfism and received spiritual training from the above mentioned 'Alî Muttaqî, an eminent traditionist and Sûfî of India, who had settled permanently in Mecca. Then he returned to Patan (in Gujarât), where he established a great reputation as a traditionist, scholar and Sûfî, and numerous persons studied under him and received spiritual training from him. Shortly after his return, he determined to demolish the illegal doctrines of the Mahdawîs (the followers of Sayyid of Muhammad of Jawanpore, who had declared himself Imâm Mahdî). At first, he made an attempt to dissuade them by arguments and lectures from preaching those doctrines but they did not listen, and declared war. However, the author, with his disciples and pupils also marched against them, and took an oath that until he defeated them, he would not put his turban on his head. The fighting continued for more than a year till A H 980 with no result. When the Emperor Akbar (A H 963-1014 = A D 1556-1605) captured Gujarât, he honoured the author with a royal visit, and ordered Mirzâ 'Azîz Kuka, the first Governor of Gujarât, to help the author against the Mahdawîs, and he put the turban on the author's head with his own royal hand. With the help of the Governor, the Mahdawîs were totally defeated. In the time of 'Abdarrahim Khân Khânân (the

second governor) the Mahdawis again flourished and at his instigation plotted against the author who noticing this happening set out to pay a visit to Akbar to inform him about the event but unfortunately on his way to Agra in A.H. 956 = A.D. 1598 he was killed by some Mahdawis between Ujain and Sirangpore. His dead body was brought to Irtan where it was buried. More than eight works of the author are known. For the author's life see An Nur as Safir fol. 67 Subhat al Maryan fol. 98 Ithaf an Nabala p. 397 Haddiq al Hafafiah p. 386.

Beginning —

الحمد لله الذي مَنَّ العبدُ سِ الطيبِ ادر الكذب
بالعلم والاعتدال من الخطأ راكد وبعد بعد قال اصعب عبادة العبد
الى محمد بن طاهر بن علي الهندي الح *

In the preface the author after dealing with the principles of this branch makes a serious attack against the traditionists who were in favour of fabricating Hadis for ترغيب وترعيب (warning and encouragement). The present work was composed in A.H. 958 and appears from the following: وكل احكام النبص في سابع دة بعدة م الحمد سنة ٩٥٨ وحمس وسعما

For other copies of the work see Asiatic Library, Haiderabad printed list vol. 1 No. 133 Rampur printed list p. 69

Written in good Nasta'liq. Not dated apparently 11th century A.H.

No 316

fol. 108 lines 10 size ٦٤ × ٥٤ 6 × 3

الموعودات

AL MAUDU'AT

A work on a collection of those Hadis which are unanimously regarded as false Hadis arranged in alphabetical order by Mulla Ali Qari العلوي (d. A.H. 1014 = A.D. 1605 see Lib Cat vol. 1 part 1 p. 287)

Beginning —

الحمد لله الذي ادر الدران العظيم بعدة بالادب والعلية س النبي

لكرم الح *

Foll 1-12 Contain a short history of the fabrication of Hadîs, and a warning against doing so

Foll 13-76^a Hadîs admitted to be false

Foll 76^b-108 Rules and principles for the present branch, and some other connected points The author says he did not give any space in the present work to a Hadîs, which according to some is false, while others hold it to be correct

For other copies of the work, see Cairo, vol 1 p 404 A S 938-9, Alger, 552 This very work under the title of *المنهاج السني* في *المنهاج* is noted in Berlin, No 1636

This work was lithographed in India, see Raf as Sutûr, p 55

Written in good Naskh Not dated, apparently 11th century A H

AL AMÂLÎ.*

No 317

fol 8, lines 17 size 9 x 6, 6 x 4½

الجزء منه مجالس من أمالي أبي العاسم

ومن حديث أبي محمد الحسن بن الخلال

AL JUZ'UFÎHI MAJÂLIS MIN AMÂLÎ ABÎ'AL QÂSIM WA MIN HADÎS ABÎ MUḤAMMAD AL ḤASAN BIN MUḤAMMAD AL KḤALLÂL.

A fragment of 8 foll, consisting of an incomplete portion of Amâli Abî 'al Qâsim and certain other Hadîs, narrated by Hasan al Kḥallâl

* Al Amâli refers to a work on Hadîs, comprising the traditions dictated by the *Shaykhs* to their pupils, while sitting for teaching of the Hadîs The teaching of Hadîs, by means of dictation in a special Majlis (sitting) formed for the same, was one of the methods observed by former traditionists More than 25 works on the present subject are noticed in *Ithâf*, p 24, Hâj Kḥal, vol 1, p 115

Fol 1-2 Incomplete portion of Amālī contain only the first fol of the first Majlis and the last fol of the last Majlis. The intermediate Majlises and some Hadīs of the first and the last Majlis are wanting in this copy.

By Abu al Qāsim Abdalmalik bin Muhammad bin Abdallah bin Bishrān أبو القاسم عبد الملك بن محمد بن عبد الله بن بسران traditionist of the 5th century A.H. who was alive in A.H. 428 and studied under Dīlaj bin Ahmad (d. A.H. 351 - A.D. 962) see Huffaz vol III p. 97

Beginning —

قُرى على السند الاحل الامام فاضى العصاة حماد الاسلام ابى بكر محمد بن المطهر بن نكران بن سعد الصمد بن ساجان السامى انا اسمع وابى ابو الفتح محمد بن اسمع فاه به احمد كم دل حدیكم السیم ابوالقاسم عبد الملك بن محمد بن عبد الله بن بسران فى ربع ال سنة ثمان و عشرين و اربع مائة بعدد دل احقرنا ابو محمد دعالج بن احمد بن دعالج انبى سول الله صلى الله عليه وسلم هو وجميع الخ *

The above quoted beginning and the following note on the title page tell us that in Bagdad in A.H. 428 Ali bin Hibatallah and his son Abu al Ith studied the present work under Muhammad bin Muzaffar (d. A.H. 488 = A.D. 1095 see Tabaqat Ibn Shuhba fol 420) who transmitted the Hadīs of Amālī from Abu al Qāsim and the other Hadīs from Khallāl —

الحره فيه مجلس من امالى ابى القاسم بن بسران ومن حديث ابى محمد الحسن بن محمد الخلال رضى الله عنهما احقرنا بذلك سماعا سمع على بن هبة الله بن عبد السلام وابى ابى الفتح محمد *

The present Amālī ends with the following note at the end of the last Majlis which says that the MS was studied by a group of traditionists in A.H. 487 under Muhammad bin Muzaffar noted above

سمع سماعا من ارنه الى الحره على فاضى العصاة محمد بن المطهر بن نكران السامى اطل الله تعالى فى شهر رمضان سنة سبع و ثمان مائة و اربع مائة *

Foll 2^b-8^a contain some Hadîṣ, narrated by Abû Muḥammad al Hasan bin Muhammad bin Hasan bin al Khallâl بن محمد الحسن بن الحسن بن محمد بن حسن الخلال, a traditionist remarkable for his memory, who was born in A H 352 = A D 963 and died in A H 439 = A D 1048

Beginning —

و فرى على الاحل فامى الصاه انى بكر محمد بن المطعر بن بكران
السامى و لكن نسمع احقرم السديم ابو محمد الحسن بن محمد الحسن
الخال قال قال رسول الله على الله عليه وسلم من قتل دون مائة فهو

شدد *

The notes on the title-page say that in A H 548 the MS was studied by reliable traditionists of that period

The note on fol 2^a, dated A H 487, suggests that the MS was written in or before that year

Written in good Naskh on thick paper

No 318.

fol 8, lines 16 size $6\frac{1}{2} \times 5$ $5\frac{1}{2} \times 4\frac{1}{2}$

الا مالى

AL AMÂLÎ.

An incomplete copy of Al Amâlî, consisting of Hadîṣ dictated by Ahmad bin 'Abdarrahîm Al Iîâqî (أحمد بن عبد الرحيم العرافي) to his pupils

The author, who is commonly known as Abû Zar a, was a Chief Justice of Egypt, and was reckoned for his special merits the equal of his father in tradition and jurisprudence, and he composed a number of works on those branches of literature, which testify to those merits. He was born in A H 762 = A D 1362, and studied in Egypt under his father, 'Abdarrahîm al 'Iîâqî (d A H 806 = A D 1404), and others. In A H 795 he travelled to Syria, where he attended lectures on Hadîṣ under the pupils of Ibn al Bukhârî (d A H 690 = A D 1291). In A H 810 he renewed the system of teaching Hadîṣ by means of dictation, which had been discontinued from A H 806, after his father's death, as we learn from Raf al Isî, fol 33. وعقد مجلس الاملاء بعد ان كان انقطع بموت شيخنا والدنا من سنة ست و ثمانمائة. In A H 824 he was appointed Chief Justice

of Egypt. He died in A.H. 86 = A.D. 142, see Brocl. vol. II p. 67 Raf al Isr fol. 33 Tabaqat Ibn Shuhba fol. 102.

The complete work is divided into many Majlis while the present incomplete copy contains only the first eight lines of the 21st Majlis the whole of the 22nd 23rd and 24th Majlis and the first folio of the 25th Majlis.

The MS begins abruptly with the last portion of the 21st Majlis thus —

سلم اهل امة — في الدنيا اهل المعروف في الآخرة اهل المنكر
في الآخرة اهل المنكر في الآخرة اهل المجلس الخامس اعمرون من
امالى السمع لى الدين العراوى *

The 22nd Majlis (or sitting) which took place in the Madrasa al-Kamilia of Egypt on the 27th Rabi II A.H. 811 begins thus —

الحمد لله — العلم حداد السمع اما العلامة الكاظم المكي
صلى الله عليه وسلم ائمة المسلمين ائمة ائمة ائمة ائمة ائمة ائمة
الكاظمين ائمة ائمة ائمة ائمة ائمة ائمة ائمة ائمة ائمة
المكرمين ائمة ائمة ائمة ائمة ائمة ائمة ائمة ائمة ائمة
قال ول رسول الله صلى الله عليه وسلم ائمة ائمة ائمة ائمة *

The 23rd 24th and 25th Majlis took place in the above mentioned institution A.H. 811 on the 4th 11th and 15th Jumada I respectively.

This work is rare only one other copy of it is mentioned viz. in Koper 201.

Written in Naskh. Not dated apparently 9th century A.H.

AL MU'JAM.*

No 319

foll 146 lines 19, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 4\frac{1}{2}$

المعجم الصغير

AL MU'JAM AS SAGÎR.

A collection of more than 1 000 Hadîs transmitted by the author from his Shaiḳhs who exceed 1 000 in number. The names of the Shaiḳhs are arranged in alphabetical order, and only one Hadîs is quoted from each.

Author Sulaimân bin Ahmad bin Aṣvûb at Tabarânî سليمان بن أحمد بن أسوب الطبراني, an eminent author and traditionist who was born in Akka (a city in Syria) A H 260 = A D 870. His father, after educating him at his birth-place travelled with him to Bagdâd, Mecca, Yaman and Egypt where he studied under a number of traditionists, and became recognized as a most reliable authority on Hadîs, hence he is called Musnad ad Dunvâ (the world's authority in Musnad Hadîs). He composed more than 20 works most of which are on Hadîs. He died in A H 360 = A D 971 see Hufîâz, vol III p 126 Brock, vol I, p 167.

Tabarânî composed three works under the title of Mu'jam

I Al Mu'jam Al Kabîr, a work consisting of a list of names of Sahâbîs (companions of the Prophet) arranged in alphabetical order with Musnad Hadîs transmitted from them. The Musnad Hadîs transmitted from Abû Hurairah was intentionally omitted by the author from this Mu'jam, because he intended to compile an independent work on the said Musnad Hadîs, but it appears that he could not carry out his plan.

II Al Mu'jam al Ausat a work containing the Shaiḳhs of the author and the entire Hadîs transmitted from them in six volumes.

III The present Mu'jam

* Mu'jam means a work on any subject arranged in alphabetical order but here it refers to a collection of Hadîs transmitted by the traditionist from his Shaiḳhs (teacher^s), arranged in alphabetical order. More than 20 authors are known, who composed works on this particular branch see Hâj Khal, vol II p 289.

Beginning —

الحمد لله ف العلمى صلى الله على سيدنا محمد وآله
وسلم احبونا الامام الخط ابو القاسم سالم بن احمد بن ابوب اللحمى
الطمانى احمد الله تعالى قال هذا اول كتاب مواد مسانجى الدين كنى
عديم بالامضا ححب بن كل احد منهم حديثا واحدا جعلت اسما م
على حروف المعجم *

For other copies of the work see Paris 2011 Br Mus 875

The MS is written in good Naskh dated A H 1217

One Maulavi Abd al Razzaq big zamindar and scholar of Bihar
Sharif in the Patna district during his stay in Mecca sent the
present MS to one Maulavi Muhammad Rafi addin a scholar and
zamindar of Shikhar village in the Patna district

بخدمت مولوى محمد رفيع الدين صاحب ساكن موضع سكران

صلح عظم آباد *

مرسله عند العرب على الله

از مكة مسروره

Maulavi Muhammad Rafi addin presented the MS to the Oriental
Public Library Banl ip re

No 320

fol 160 line 18 size 9½ x 5½ 7 x 4

THE SAME

Another copy of the preceding work Writer in Naskh dated
A H 1240

A note on the title page says that the MS was studied in A H
1276 by Husam bin Hasan and again in A H 1280 by his son
Muhammad bin Hasan It was purchased for 7 Riyal (a Riyal was
equal to about two rupees) in Mecca A H 1218

No 321

foll 4, lines 11, size 9 x 6, 5½ x 3½

قطعة من معجم ابن جهميع

QIT'AT MIN MU'JAM IBN JAMÎ.

A fragment of an old and reliable copy of the rare work, Mu'jam Ibn Jamî, containing 7 Hadîs transmitted from the author's seven Shaikhs

By Muhammad bin Ahmad bin Muhammad bin Ahmad bin 'Abd alrahmân bin Yahyâ bin Jamî, محمد بن أحمد بن محمد بن أحمد بن عبد الرحمن بن يحيى بن أحمد، a Syrian traditionist of repute who travelled in various Islâmic countries in order to study the Hadîs under various Shaikhs, hence he is called دوالرحلة الكثرة (a great traveller). A traditionist, who journeys to different countries for the purpose of collecting and learning Hadîs acquires the reputation of an authority in Hadîs and becomes known as دوالرحلة

He was born in A H 305 = A D 917, and died in A H 402 = A D 1013. See Bustân al Muhaddisîn, fol 62^b

Beginning —

عالم بن وزير بدأ عدد الله من وهب من معاونه بن صالح عن ابي
الراهزيه عن حنبل بن يعنى عن معاذ بن حنبل قال قال رسول الله صلى الله
عليه وسلم اذا احببت رحلا فلا تساره *

The colophon runs thus — هذا آخر كتاب المعجم و الحمد لله رب العلمين

A note at the end of the colophon says that the present MS was compared carefully with the copy from which it was transcribed فويل بالاصل المنقول حسب الطاعة. Another worm-eaten note, below the note just referred to, says that the present copy was compared by certain traditionists with their own copies. Foll 3-4 contain Sanads, of which the oldest one is dated A H 606 which suggests that the present copy was written in or before that year.

AL MASHĪKHAT *

No 322

foll 220 lines 21 size 10 7 5 1/2

المستند مع الشرح

AL MASHĪKHAT MA'A AT TAKHRĪJ

An old and extremely valuable copy of *Maḥkhat Ma'a at Takhrīj* a work consisting of additional reference to the traditions of Ibn al-Bukhārī's *Maḥkhat* a collection of tradition transmitted by Ibn al-Bukhārī from his 60 male *Shāikh*s and 6 female *Shāikh*s. By Ibn az-Zuhri a pupil of Ibn al-Bukhārī. The traditions with Isnād of Ibn al-Bukhārī's *Mashāḥat* have been transferred verbatim to the present work and each Hadīṣ is followed by references to the other works on Hadīṣ in which it is found as given by Ibn az-Zuhri.

The *Maḥkhat* with *Takhrīj* is in 13 parts containing traditions transmitted from 62 male and 6 female *Shāikh*s but a continuation of the same by Ibn az-Zuhri and Mizzi is designated here the 14th part of the work and contains traditions transmitted from 5 male *Shāikh*s.

The author of *Maḥkhat* whose full name runs thus *Abū bin Ahmad bin Abd al-Wahid bin Ahmad bin Abd al-Rahmān as-Sādi al-Miqdisi al-Baḡdādī* علي بن أحمد بن عبد الواحد بن أحمد بن عبد الرحمن البغدادي (ابن العنابي) is known as Ibn al-Bukhārī. He was born in Damascus A.H. 298 = A.D. 115 and studied there under his father, uncle and several other persons. He left the place and travelled to Jerusalem, Alexandria, Lema, Aleppo and Irbid and studied in those places under 60 male and 6 female *Shāikh*s from whom he gathered the Hadīṣ in this work. Ibn al-Bukhārī by means of trade earned considerable wealth during the course of his journeys and it is said that on his return to Irbid he bequeathed a large amount of his money to the Madrasa Diwaniyah.

Maḥkhat refers to a work on a collection of traditions transmitted only from the *Shāikh*s who are admitted authorities on the Hadīṣ and are peculiarly reckoned as professors of the same. The *Shāikh*s in *Muḥkam* are arranged in alphabetical order in *Maḥkhat* in chronological order. More than 15 authors are known who composed works on this branch. For the works see *Hajj al-Hal* vol. II p. 3.

founded by his uncle. From A H 621 till his death in A H 690 = A D 1291 he spent his life as a professor of Hadis in the Madrasah Diya'ivah and other institutions of Damascus. His reputation as a professor of Hadis spread far and wide. Hundreds of students of tradition flocked round him to hear his lectures on Hadis. His notes and Sanads on the Musnâd Tayâlasî (No 241, Lab Cat vol 1 part 1) prove him to have been an authority on Hadis.

His autograph is found on fol 344 of Musnâd Tayâlasî attesting the Sanad which runs thus —

صح ذلك كته علي بن احمد عدد الوهاب *

Ibn Rajab, on the authority of Dahabî, remarks that the present author was the last traditionist who in transmitting the Hadis from the Prophet based his narration on the eight reliable intermediate sources وهو آخر من كل في الدنيا بيده ومن رسول الله صلى الله عليه وآله رجاله. As stated above the author devoted the greater portion of his life to the teaching of Hadis, hence no other composition of the author, except the present one is known to us. For the author's life see Tabaqât Ibn Rajab fol 202.

The full name of the author who added the Takhrij (references) runs thus Jamâladdîn Abû'l Abbâs Ahmad bin Muhammad bin 'Abdallâh, commonly called Ibn az Zâhirî, جمال الدين ابو العباس احمد بن محمد بن عبد الله المشهور بابن الطافري. He was born in Aleppo, A H. 620 = A D 1226 and studied under the author of Mashîkhat and under several other persons. He died in A H 699 = A D 1299 see Huffâz, vol iv, p 271. Ibn az Zâhirî submitted a copy of Mashîkhat with Takhrij to Ibn al Bukhârî in Damascus who approved of the additions. A very large number of the traditionists studied from this very copy under Ibn al Bukhârî.

A short account of the author of Mashîkhat written by some one unknown, not dated apparently 8th century A H, is found on the folio attached to the title page which runs thus —

ترجمه الشيخ مكي الدين ابن البخاري المكي له هذه المسندة
علي وجه الاختصار هو علي بن عبد الواحد ولد سنة خمس و تسعين
و خمسمائة. و اول ما سمع سنة عشرين و ستمائة و توفي الى رحمة الله في
ثاني ربيع الاخر سنة تسعين و ستمائة و دس ستمائة *

The title page bears the following Sanad and notes —

1 A Sanad, not dated, apparently the 8th century A H. The writer of the Sanad, who does not reveal his name, says that in

عمر بن حبيب على الله عنهم A similar note is found at the end of each part. These notes are based on the statements contained in Sanad, No II on fol 238^v in which it is mentioned that 'Umar studied the work from the present copy

IV An autograph note by Muhammad bin Hasan al Halabî (*d* A H 876 = A D 1472), commonly called انس الحاج, an eminent Hanafî scholar who in his note says that the MS was in his possession for some time

يدى بلطف الله الخفى محمد بن الحسن المستمير نا بن الحاج
الكفى *

Foll 1 16 Part I Contains Hadîş from the following four Shaikhs

- 1 I Ahmad bin 'Abdalwâhid (*d* A H 623 = A D 1223), the father of Ibn al Bukhârî
- 2 II Muhammad bin Kâmil (*d* A H 603 = A D 1203)
- 3 III Abû'l Hasan al Makkî (*d* A H 603 = A D 1203)
- 4 IV Abû Muhammad Sa'd (*d* A H 603 = A D 1203)

It is claimed by the author that no one except himself received authority for transmitting Hadîş from the 2nd and the 3rd Shaikhs hence, after the Hadîş of the 2nd and the 3rd Shaikhs, he remarks thus —

لمس على وجه الارض من يروى عنه سوى *

Beginning —

احدنا السبع الامام بعده المسعدين رحله وفته وحسه دهره ملكه
الاحقاد بالاحقاد فخر الدين ابو الحسن على بن احمد المعدسى اذنه الله
الجدد و ايا نا برحمته نقرأنى عليه عمر مره فاب له احترك والدك الامام
سمس الدين مفتى المسلمين ابو العباس احمد بن ابي احمد
عد الواحد بن احمد بن عد الرحمن بن اسمعيل بن منصور السعدى
الكلىلى قرأه عليه و اب اسمع بنحمص المحروسه سهر رحب من سنة
احدى و عسرة و ستمائة انا ابو السعادات نصر الله بن عد الرحمن بن محمد
بن عد الواحد اقرار قرأه عليه و انا اسمع بنعداد فى المحرم من سنة ثلاث

* The Arabic numerals indicate the complete series of 62 Shaikhs the Roman numerals indicate the Shaikhs mentioned in each separate part of the work

بمنس حمسمانه انا ابو الحسن المصاك من سد الحد من احمد الصدى
 المعروف ناس الطوى انا ابو الحسن على من احمد العالى انا ابو سد الله
 احمد من اسكن من حبل اعلى ابو سد الله محمد من اشد حاسب
 فالانا ابو بكر محمد من بك من محمد من سد الله ان من ساسه نا سد الله
 من سر نا الولد من مسلم من نو من برد من حاد من سعدان من
 سد الرحمن من سم السلمى عن سوان من سانه على الله سد ول على انا
 سول الله صلى الله عليه سلم العداة ثم اعدل سانا موطنا سوطه بلده
 دى منها القوم ورجل منها القلوب وال وبل نا سول الله ان هذه
 الموطه مودع وما بعد انا ول اوعىكم صلى الله السمع الطاب
 ان سدا حسنا وده من نعن معكم سدى اختلاف كندا فعلمكم سدى
 سده حلقاء الراسدن المبدن صوا سدا بالواحد اناكم محدثات الزمو
 فان كل بدعه ضلالة *

Ibn al Zuhri after quoting verbatim the Hadis transmitted by Ibn al Bukhari enumerates the works in which the tradition are found thus —

هذا حديث شامي الاسناد حدث به الامام احمد بن حنبل في
 مسنده اة ابو داود في السنة اة الترمذى في العلم *

It appears from the following note to be found at the end of the present part as well as at the end of each remaining part that the present copy was arranged in 13 parts according to divisions made by Ibn al Zuhri — *احواله من بعد المحر*

The following notes are found at the end of the present part

I Says that the present MS is a transcription of a copy written by Safiaddin al Armawi (d A H 723 = A D 1323) and that it was compared with the same

بلغ معانله بالامل المنقول وهو بخط صغى الدن محمول الزوى *

II One Muhammad bin Damilku says that he studied from the present copy in the Madrasah Jihar Kasiyah founded by جهر كس الحلبلى (d A H 797 = A D 1391) under Shaikh Ibrahim (d A H 724 = A D 1324) بلغ فراه على السنج انراهم العطار بمدروسة جبار كسنة وكنهه محمد بن دملكو

III. Muhammad bin Fahd (*d* A H 885 = A D 1480), in the following autograph note tells us that in A H 836 he studied from the present copy in Damascus under a famous female traditionist Â'isha commonly called السراخى

بلغ مرادى الأول على أئمة السراخى بسبع فاسون دده سو كته

محمد المدعو عمر بن محمد المكي من سنة ست و ثلاثين و ثمانمائة *

Muhammad bin Fahd in his work *Al Mu'jam*, mentions, 'Â'isha as one of his Shaikhs and corroborates the fact mentioned in the above autograph note thus --

مرأب علما (عائسه) مشيخته ابن البخارى و ذيلها و ترجمه الملحقه

* ما

Foll 17-31 Part II Contains Hadîs from two Shaikhs

5 I Abû 'Alî Hanbal bin 'Abdallâh (*d* A H 604 = A D 1204)

6 II Abû l Ma'âlî bin Muhammad (*d* A H 606 = A D 1206)

The present part bears the following notes at the end, and in addition to these notes identical with I and II at the end of the first part

I An autograph note by Ibrâhîm bin Yûnus al Ba'li (*d* A H 740 = A D 1341), who in his note, says that Fakhraddin al Ba'li (*d* A H 732 = A D 1332) studied the work in A H 730 in Hîlab, under Muhammad bin Naqîb (*d* A H 745 = A D 1345) and Bahâ'addin (*d* A H 744 = A D 1344)

بلغ الحافظ محمد الدين ابن المعلى مرأه على فاضى العصاه سدس
الدين ابنى عند الله محمد بن الدعب و ماء الدين ابن عصرون سماعة من
ابن البخارى و ذلك بمدينة حلب فى يوم السبت مستهل دى الحجة
سنة ثلاثين و سبعمائة كته ابراهيم بن يونس البعلبكي *

It is evident that the present note is an abstract of the Sanad on the title page (see above)

II One Ibrâhîm al 'Ajlûnî (*d* A H 872 = A D 1470) tells us that he studied the work under Shaiikh 'Alî المعلوى على السبع على

III An autograph note by Husain bin Umar (*d* A H 779 = A D 1397), to whom this copy once belonged, who in the Sanad on fol 237 says that in A H 733 he studied the work from the present copy in Damascus

لمع فراه في الاول على سجدنا احوط سلم الدس الفرالى في
يوم الابعاء ثالث عشرين الحجة سنة ٧٣٣ بدا الحديث القوية بدمشق
كنه الحسن بن مرس حبس الدمشقي *

The close resemblance of the handwriting of the present note to that of the Sanad on the title page strongly suggests that the scribe of the Sanad was Husun bin Umar

Foll 32-٥0 Part III contains Hadis from two Shaiḥhs and a few Hadis from a third Shaiḥh

- 7 I Abu Umar Muhammad bin Ahmad al Maqdisi (d A H 607 = A D 1207)
- 8 II Muhammad bin Warhab bin Salamun (d A H 606 = A D 1206)
- 9 III Umar bin Muhammad (d A H 607 = A D 1207)

The present part besides notes identical with those at the end of the 2nd part contains the following notes towards the end —

I A note by an anonymous person who on the evidence of the Sanad No I on fol 2٥0 remarks that Muhammad bin Khayr (d A H 894 = A D 1489) and his sister Sayra studied the work under Aḥḥa (d A H 836 = A D 1434) a female traditionist referred to in the note No III at the end of the 1st part

II Some one on the evidence of the Sanad on fol 240^b remarks that in A H 736 Muhammad bin Tugrul (d A H 736 = A D 1336) studied the work under Ali bin Ibrahim as Sayrafī (d A H 740 = A D 1340) in Halab

بلغ السماع في الاول على ابن الصدي بحسب سنة ٧٣٦ برأه
محمّد بن طعل

Foll 51-68 Part IV Contains the few remaining Hadis from the third Shaiḥh referred to in the 3rd part and Hadis from the following two Shaiḥhs

- 10 I Al Khidr bin Kamīl (d A H 60٦ = A D 1٢08)
- 11 II Galib bin Abi Muhammad (d A H 608 = A D 1209)

All the notes at the end of this part are the same as at the end of the 3rd part

Foll 69-80^a Part V Contains Hadis from the following four Shaiḥhs

- 12 I Abdaljalil (d A H 610 = A D 1210)
- 13 II Abu l Futuh Muhammad bin Ali (d A H 612 = A D 1212)

14 III Muhammad bin 'Abdallâh (*d* A H 612 = A D 1212)

15 IV 'Abdalwâhid bin Ismâ'il (*d* A H 613 = A D 1213)

The present part, in addition to notes identical with those at the end of the previous part, contains the following note towards the end —

بلغ كاتبه، رافع علي، والدة الخط العلاء، درهقان الدين سبط ابن العكمي
و احار سوالي و كاتبه احمد بن ابراهيم المكدب *

Ahmad bin Ibrâhim, the scribe of the above note, says that he studied the work from this copy under his father Ibrahim (*d* A H 841 = A D 1339), and received the Sanad for narrating the present work from his father

Foll 80^b-10^b Part VI Contains Hadis from three Shaikhs .

16 I Abû'l Yaman Zaid bin Hasan al Kindî (*d* A H 613 = A D 1213)

17 II Abû'l Fatḥ Muhammad bin 'Abdalganî (*d* A H 613 = A D 1213)

18 III Abû Ahmad Shujâ (*d* A H 613 = A D 1213)

The notes at the end of this part are the same as in the previous part

Foll 107-129 Part VII Contains Hadis from six Shaikhs

19 I Hibatallâh bin Ahmad (*d* A H 614 = A D 1214)

20 II Abû'l Hajjâj Yûsuf (*d* A H 614 = A D 1214)

21 III Ibrâhîm bin 'Abdalwâhid (*d* A H 614 = A D 1214)

22 IV 'Abdassamad bin Muhammad (*d* A H 614 = A D 1214)

23 V Abû Muhammad 'Abdalwahhâb (*d* A H 615 = A D 1215)

24 VI Abû'l Futûḥ Muhammad bin Mahmûd (*d* A H 615 = A D 1215)

The notes at the end of this part are the same as at the end of the preceding part

Foll 130-147 Part VIII Contains Hadîs from five Shaikhs .

25 I Ahmad bin 'Abdallâh as Salamî (*d* A H 615 = A D 1215)

26 II Abû'l Barakât Dâ'ûd bin Ahmad (*d* A H 616 = A D 1216)

27 III Ahmad bin Muhammad al Ansârî (*d* A H 616 = A D 1216)

28 IV Abdallâh bin 'Umar (*d* A H 616 = A D 1216)

29 V Muhammad bin 'Umar (*d* A H 618 = A D 1218)

The notes at the end of the present part are the same as in the previous part

- Coll 148-167 Part 14 Contains Hadis from six Shaykhs —
- 30 I Muhammad bin Khalaf (*d* A H 618 = A D 1218)
 - 31 II Abu Muhammad Hibatallah (*d* A H 618 = A D 1218)
 - 32 III Abu l Hasan Ali bin Sabit (*d* A H 618 = A D 1218)
 - 33 IV Abu Abdallah Muhammad bin Ibrahim (*d* A H 618 = A D 1218)
 - 34 V Abu Abdallah al Hasan (*d* A H 620 = A D 1220)
 - 35 VI Abdallah bin Ahmad (*d* A H 620 = A D 1220)

All the notes at the end are the same as in the previous part

- Coll 168-184 Part 15 Contains Hadis from nine Shaykhs —
- 36 I Abdalqawi (*d* A H 621 = A D 1221)
 - 37 II Muhammad bin Hasan (*d* A H 622 = A D 1222)
 - 38 III Umar bin Badr (*d* A H 622 = A D 1222)
 - 39 IV Abdurrahman bin Ibrahim (*d* A H 624 = A D 1224)
 - 40 V Husam bin Hibatallah (*d* A H 626 = A D 1226)
 - 41 VI Abdasalam bin Ahmad (*d* A H 626 = A D 1226)
 - 42 VII Umar bin Haram (*d* A H 629 = A D 1229)
 - 43 VIII Abdallah bin Abdalqawi (*d* A H 629 = A D 1229)
 - 44 IX Abu Ali Hasan bin Ahmad (*d* A H 630 = A D 1230)

The notes at the end are the same as in the previous part

- Coll 185-202 Part 16 Contains Hadis from seven Shaykhs —
- 45 I Hasan bin Yahya (*d* A H 632 = A D 1232)
 - 46 II Ahmad bin Umar (*d* A H 633 = A D 1233)
 - 47 III Murtada bin Hatim (*d* A H 634 = A D 1234)
 - 48 IV Abdallah bin Umar (*d* A H 635 = A D 1235)
 - 49 V Mularram bin Muhammad (*d* A H 636 = A D 1236)
 - 50 VI Isfar bin Ali (*d* A H 636 = A D 1236)
 - 51 VII Muhammad bin Turkan (*d* A H 637 = A D 1237)

- Coll 203-219 Part 17 Contains Hadis from eleven Shaykhs —
- 52 I Husayn bin Yusuf (*d* A H 637 = A D 1237)
 - 53 II Zur' bin Thaur (*d* A H 642 = A D 1242)
 - 54 III Abu Sulayman Abdurrahman (*d* A H 643 = A D 1243)
 - 55 IV Muhammad bin Abdalwahid (*d* A H 643 = A D 1243) The uncle of Ibn al Bukhari

- 56 V Abû Muhammad 'Abdallahman (*d* A H 642 = A D 1242)
 57 VI Yûsuf bin Khâlid (*d* A H 648 = A D 1248)
 58 VII 'Abdalwahhâb bin Zafîr (*d* A H 648 = A D 1248)
 59 VIII Abû'l Qasim bin 'Abdallahman (*d* A H 651 = A D 1251)
 60 IX 'Umar bin Sa'îd (*d* A H 655 = A D 1255)
 61 X Ahmad bin Abdaldda'im (*d* A H 668 = A D 1268)
 62 XI Nasrallâh bin Hasan (*d* A H 648 = A D 1248)

Ibn az Zâhîrî, relying on his memory states that Parts I-XII complete the list of male Shâikhs from whom Ibn al Bukhârî transmitted the Hadîs and the succeeding part contains Hadîs from female Shâikhs, as appears from the following colophon —

قال المتبرج رحمه الله قد اخرجنا من هذا الكتاب ما وقع لنا من حديث
 سيوح شيخنا من الرجال انهم في الكعبة وادكر في
 الكبر الذي يله ما وقع لنا من حديث من سمع منه من النساء *

But, later on, Ibn az Zâhîrî mentions some more male Shâikhs of Ibn al Bukhârî, see Part XIV

Foll 220-237^a Part XII Contains Hadîs from six female Shâikhs —

- I Ummu 'Abdalganî (*d* A H 604 = A D 1204)
 II Zainab (*d* A H 616 = A D 1216)
 III Ummu 'Abdallahakam (*d* A H 623 = A D 1223)
 IV Râbi'ah (*d* A H 620 = A D 1320)
 V Ruqaiyah (*d* A H 621 = A D 1221)
 VI Âminah (*d* A H 631 = A D 1231)

Foll 237^b-240 An autograph Sanad, dated A H 733 granted by Qâsim bin Muhammad al Baizâlî (*d* A H 739 = A D 1339) to his pupil, Husain bin 'Umar (*d* A H 779 = A D 1397) the owner of our copy. The Sanad tells us that Husain bin 'Umar studied the entire work from the present copy under the above-mentioned Baizâlî in the Madrasah Nûrîyah of Damascus, in ten sittings and that authority for narrating the Hadîs of the present work, as well as some other works, was given to Husain bin 'Umar by Baizâlî

قرأ على جميع هذه المسند المخرجه للسند فكر الدين على
 المعدس المعروف بالنسب البخاري تخرج السند حمال الدين الطاهري رحمهما

الله وهى ثلاثة عشر حراً والكثرة المدلل عليها فيه ثلاث تراجم ترجمه اس
مسلمه العتمة المتخرج المذكور رحمه الله المتحدث الحديثى اس الن
دل بهما على المسند العتمة حماد الدين اعمى صاحب هذه المسند
العتمة السائل المتحدث الرئيس العدل سرف الدين ابو مد الله الحسنى
من السند الامام العالم المتحدث الصد الكند العدل الرضى من الدين
ابو حفص مر من حسن من حديث الدمشقى بعه الله نالعم دفع به
و قابل بسند هذه معنى حل اله اه صحاحها لك فى محال من سورة الكا
يوم اله نعال نام سردي الكفة احده يوم العتمة الدامس العتمة
منه من سنة ثلاث سبعين وسبعين هذا الحديث المودة بمدرسة دمشق
واحد له انه ذلك سنى راد جميع ما يحور لى رانده سمعه
والسوط المعتمدة فى ذلك

وكتب ابو العباس من محمد بن يوسف الترمذى السندى بم الدمشقى
سر الله له و رحمه الله العتمة الله رب العالمين *

In a note below the Sanad Barzali remarks that Tāqīaddīn al
Bukhārī (d. A. H. 730 = A. D. 1330) and others also joined the sittings

II A Sanad on foll 238-240 written by the above mentioned
al Barzali dated 11 687 gives us to understand that Ahmad bin
Ibrahim al Farazi (d. 11 705 = A. D. 1305) studied the present MS
under the author of *Maṣṣiḥat* (Ibn al Bukhārī) in eleven sittings at
Jamī Umīr in Damascus. A group of traditionists numbering
more than 500 male and female whose names are mentioned in the
Sanad including Umar bin Hāsan the owner of the present copy
and Barzali the scribe of the present Sanad joined the sittings
and Ijāza (permission) to narrate the Hadīṣ was granted by Ibn
al Bukhārī the author to all students who attended the sitting
The Sanad runs thus —

سمع جميع هذه المسند وهى ثلاثة عشر حراً على المتخرجة له
السند السند الامام العامل ملحق الصغار بالأكبر من الدين انى
الحسن على بن السند الامام العلامة سمس الدين انى العتمة احمد بن

عدد الواحد المعدس على المعروف بان البخاري رجع الله بركته بروايته
عن السدوح المذكورين بقرأة السبع الامام العلامة رجع السلف شرف
الدين ابى العباس احمد بن ابراهيم السماع الغرازي الجماعة السادة

... ..

و صاحب هذه المصححة الفاضل المحدث زين الدين ابو حفص عمر بن
حسن بن حبيب الدمشقي

العاسم بن محمد بن يوسف بن محمد الدرالي و شيخ و كتب في محاسن
احد عرسدة سبع و ثمانين و ستمائة بالحامع المطبوع طاهر دمشق *

'Umar bin Hasan, the owner of our copy, was a traditionist, and held the post of *حسنة* or Inspector of Weights and Measures of Halab After his death, in A H 726 = A D 1326, his son, Husam bin 'Umai, inherited the MS

III A Sanad on fol 240", dated A H 736 written by Muhammad bin Tugrul, commonly called Ibn as Sairafi (d A H 737 = A D 1337), tells us that, in A H 736, the scribe of the Sanad studied the *Mashâlikhat* and its continuation from the present copy, under 'Alî bin Ibrâhîm as Sairafî (d A H 740 = A D 1340), in six sittings, in Halab

A group of male and female traditionists, noted in the Sanad numbering not less than 200 joined the sittings, and Ijâza for narrating the Hadîs was granted by 'Alî bin Ibrâhîm to all the students who attended the sittings

The Sanad runs thus —

سمع حميع هذه المصححة الامام المسدد فخر الدين ابن البخاري هذه
تخرجه ابن الطاهرى وهى بلائه عسر حراً و النحر، المديل عليها وفيه ثلاث
تراجم برحمه ابن مسلمه الخ بها المصحح المذكور و برحمه عدد المحدث
الكبرى و ابن الن ديل بهما على المصححة شيخنا الحافظ جمال الدين
على الفاضل الصدر الفاضل المحدث الكبر علاء الدين ابى الحسن على
بن ابراهيم بن على بن ابراهيم بن ابى العاسم بن جعفر الانصارى ابن
الصدوقى . بقرأة كاتب السماع محمد بن عبد الله بن طغرل المعروف
بان الصيرفى عفى الله عنه و الجماعة السادة .

ذلك رتب في محالها آخرها دوم السب نائب سرحماني الاولى
سنة ست و ثلاث و ستمائة تحلى المحروسة و اخرجهم المسع جمع
ما يحور له و انه *

Foll 241-249 Part xiii Continuation of the *Mashūkhāt* with *Fakhrij* by Ibn az Zahiri and Mizzi containing the Hadis of Ibn al Bukhari transmitted from his three male *Shaykhs* omitted by Ibn az Zahiri from the previous parts

Foll 241-242 Contains the Hadis which were noted by Ibn az Zahiri himself after completing the work in 13 parts as the Hadis transmitted by Ibn al Bukhari from his *Shaykh* Ibrahim at Tanukhi in A H 628

The Hadis is followed as usual by a reference by Ibn az Zahiri to the works in which it is found

The Hadis opens thus —

احدنا الشيخ ابو العسم الحسن بن ابراهيم بن هبة الله بن مسلمة
الندوي و انا اسمع في ناني ستر مصل سنة سترين و ستمائة نالجامع
المطري بدمشق ان النبي صلى الله عليه وسلم قال سورا صغوكم
قال بسورة الصف من تمام الصلوة *

Foll 242-249 Contains the Hadis which were noted by Mizzi (*d* A H 742 = A D 1342) as the Hadis transmitted by Ibn al Bukhari from his two *Shaykhs* and omitted by Ibn az Zahiri from *Mashūkhāt* Ma a at *Takhrij* Mizzi who was one of Ibn al Bukhari's pupils (see for his life *Lib Cat* vol 1 part 1 p 141) quotes the Hadis of Ibn al Bukhari transmitted from the following two *Shaykhs* and gives references to the works in which they are to be found

I Abdalmujib (*d* A H 604 = A D 1204)

II Hasan bin Ali (*d* A H 625 = A D 1225)

Beginning —

و مما الحقه الامام جمال الدين ابو الكعاج يوسف بن الركي عدد
الرحمن بن عدد الرحمن بن يوسف المرى بذلك سبتل السبع الاول
احدنا الشيخ الامام العامل الاجل الكبير عدد المحب بن ابي القاسم الخ *

The present part ends thus —

احر ما يدل على هبة المسبحة الحمد لله و صلى الله على محمد
و اله و صحبه *

The present part contains the following notes, in addition to notes identical with those contained in the preceding part —

I Some one, in the following note says that in A H 687, Safiaddîn al-Armawî (*d* A H 723 = A D 1323) and Safiaddîn Muhammad bin 'Abdariahmân (*d* A H 715 = A D 1315) studied the present continuation under Ibn al Bukhârî

سمع هذا الدليل اخرجہ المری علی السمع فخر الدین نقرأه صلی
الدین الارموی العراوی السمع صلی الدین محمد بن عبد الرحیم الارموی *

This note gives us every reason to hold that the Hadîs noted therein is admitted by Ibn al Bukhârî to be a Hadîs narrated by him

II Ahmad bin Ibrâhîm, the scribe of the following note, says that he studied the present work with Ibn Hajar, the famous author (*d* A H 852 = A D 1449 see, for his life, Lib Cat, vol v, part 1, p 49) under Ibrâhîm (*d* A H 814 = A D 1438), the father of the scribe

سمعت جمع هذه المسخه . علی و الدی الکاوط نهران الدین
بن اسحق ابراهیم المکدب نقرأه الکاوط العلامة شهاب الدین احمد بن
حکمر کتبه احمد بن ابراهیم *

Fol 250 bears two Sanads —

I A Sanad dated A H 837, written by Muhammad bin Muhammad al Khaidarî (*d* A H 894 = A D 1489) gives us to understand that, in A H 837, the same Muhammad bin al Khaidarî studied the work from the present copy in five sittings, in Damascus, under a famous female traditionist Â'ishah (*d* A H 848 = A D 1445) A number of male and female students, not less than 50 mentioned in the Sanad, joined the sittings, and Ijâza was granted by Â'ishah to all the students who joined the sittings The Sanad runs thus —

الحمد لله و سلام علی عباده الدین اصطفى سمع جمع المسخه الامام
فخر الدین ابی الکس علی بن احمد بن عبد الواحد البخاری و بخاریج
شهاب الدین احمد الطاهری و الدیل علیها للکاوط المری . علی السخه
الصالحه ام عبد الله ابنه ابراهیم بن حلیل بن محمود بن یوسف بن تمام
العلینکی

ر ص د ل ک م ی ح م س م ح ا ل س س ن س ع و ب ا ل ن و ن ا م ا م ا ن و ک ا ب
 ا ل س م ا ع م ح م د ب ن م ح م د ب ن ع د ا ل ل ه ا ل ح د ی و ا ح ا ر ب ا ل م س م ع ک ل ا م ی
 ا ل ح ا م ر ی *

II A Sanad dated A H 839 written by Muhammad bin Tiba as Safawi who informs us that with a few others in A H 839 he studied the work from the pre ent copy under the above mentioned A h hah and received the Sanad from her

The work is rare only one copy of it is noticed in Paris No 750

Though the copy is not dated yet the Sanad on foll 238-240^a (which is dated A H 687) gives us reason to hold that the present MS was written in or before that year

Written in good Nashh

The fact that a large number of scholar and traditionists male and female studied from the present copy and that a group of more than 500 students (male and female) together studied from this copy under the author Ibn al Bukhari (see Sanad on foll 238-240^a) and that many autograph notes and Sanads are found in the pre ent copy is evidence that this is one of the most valuable MSS in the Oriental Public Library. The founder of the Library Khud i Bah h remarks thus on the title page —

اس کتاب کو کہی کہ مکان سے باہر نہ لیا جائی حدیث حسن *

(The MS must never be allowed to be taken out of the Library) The facts noted above may perhaps be among the reasons for this remark of the founder but it is also to be noted as Mr V C Scott O Connor states on the authority of Professor Jadunath Sarkar in his An Eastern Library p 7 that the present MS is one of two MSS which the founder believed (as revealed to him in a dream) to have been read in the Library by the Prophet himself

AL HADYU

No 323

foll 326, lines 35 size $12\frac{1}{2} \times 8\frac{1}{2}$, $6\frac{1}{2} \times 5\frac{1}{2}$

زاد المعاد في هدي

خير العباد

ZÂD AL MA'ÂD FÎ HADYI KHAIR AL
'IBÂD.

A collection of the Prophet's acts and orders in the author's own words, relating to prayers (عبادات), ethics (أخلاق), customs (عادات), medicine etc. Every act and order is authenticated by Hadîs, quoted from reliable works. The Hadîs is frequently explained by the author, with the variant opinions of jurists, and very often the author supports the views of Ibn Taimîyah (d. A. H. 728 = A. D. 1328) in questions relating to jurisprudence and theology, and, wherever necessary, he remarks upon the merit of the Hadîs. The entire work is in three parts, bound in one volume.

Author Abû 'Abdallâh Muhammad bin Abî Bakr bin Ayyûb al Qayyimî أبو عبد الله محمد بن أبي بكر بن أيوب القيمي a follower of the Hanbalî school, who is specially known for his vast erudition in the Qur'ânic branches, jurisprudence Hadîs theology and grammar. He was born in A. H. 691 = A. D. 1299. He studied under Ibn Taimîyah and others. He worked as a professor in the Madrasah Sadaiyah in Damascus, and was appointed Principal of the Madrasah Jawziyah in Damascus. He had a great love for his Shaikh Ibn Taimîyah, and from A. H. 712 till the death of Ibn Taimîyah in A. H. 728 spent his life in supporting the latter's views in religious discourse, and, for this reason, he was sent to jail with Ibn Taimîyah in A. H. 726, and remained in prison till A. H. 728. (For the cause of the latter's imprisonment see No 462/1 below.) The author com-

* The author of Ithâf, on p 86, remarks that no one else prior to the author of Zâd al Ma'âd is known to have composed a work on the present subject, and whoever after him composed any work on it based his opinions on Zâd al Ma'âd.

مثل وی در اسلام تألیفی شده و هر که در هدی تصنیف کرد نافع و آحد
ارواست الحج +

po ed more than 20 works on different subjects. As he based his works in general on his own critical investigations they are regarded as of high value. He died in A H 751 = A D 1350. See for his life and works Ad Durar al Kamunah vol II fol 265. Tabaqat Ibn Rajab fol 275 Brock vol II p 106.

Foll 1-97 Part I

Beginning —

ب سر و اعى نا كرم صلى الله على سيدنا محمد الامس و على
الله الاكرمى احمد لله رب العالمس و العافه للمعس و لاعدراا الا على
الطالبس الحج *

The author after giving a short life of the Prophet begins the work on fol 17 thus —

فصل كذلك كل هده على الله عليه سلم سرده فى الطعام لادى
مرحودا الحج *

The present part ends on fol 97 thus —

اندى العز الاول مى نله احراء س كتاب راد المعاد *

The present part was transcribed in A H 1154

Foll 97-210 Part II

Beginning —

به تسعين فصل فى هده فى الكتاب اعراب الحج *

The present part was transcribed in A H 1176 and ends thus
تم العز الثانى من راد المعاد

Foll 211-326 Part III

Beginning —

فصل فى هده على الله ليه رسام فى سلاح العس *

The colophon telling us that the present part was transcribed in A H 1177 runs thus —

تم الكتاب بعون الملك الوهاب و كل العراع مى ستر حمادى الاولى
سنة 1177 على يد مالكة اوفر العباد احقرهم اسمعيل بن محمد بن احمد
بن الحسن *

The present work was lithographed in the Cawnpore Nazami Press A H 1295

For other copies of the work, see Cairo, vol. 1, p. 316, Goth, 2

All the parts are written by the scribe *اسماعيل بن محمد بن احمد بن الحسن*. A note by the scribe suggests that he transcribed the present work for his own use

The following note by the scribe on the title-page tells us that the marginal notes in the present copy were transcribed from a copy belonging to Muhammad bin Isma'il al 'Amī (d. A. H. 1182 = A. D. 1769) a well-known author and a scholar of repute. See No. 339, below

وكل ما كان في حواشي هذه المخطوطة من نسخ وعبره منسوب من
مستند سيد السادة العلامة الشافعي محمد بن اسماعيل الأعمري *

Muhammad bin Isma'il al 'Amī in the following verses, quoted in *Ithâf*, p. 175 —

اتعب نفسي في تحصيله معسى
أمر بالذي في استدليل العمر

expresses his long felt desire to have a copy of the present work; but the above note of the scribe gives us reason to hold that he got a copy of the work before the transcription of the present copy

AHÂDÎS AL AHKÂM *

No. 324

fol. 206, lines 25 size $10\frac{1}{2} \times 7$, $8 \times 5\frac{1}{2}$

[منتخب شرح السنة]

MUNTAKHAB U SHARH AS SUNNAH.

An incomplete copy of an abridgment of the *Sharh as Sunnah* of Bagawî (d. A. H. 516 = A. D. 1122), a work chiefly on a collection

* The traditionists, who took an interest in jurisprudence and devoted themselves to that important branch, undertook to compose separate compositions on Hadîs, called *Ahâdîs al Ahkâm*, consisting of a collection of Hadîs relating

of traditions which are sources of ordinances of jurisprudence and also on some other Hadith on miscellaneous matters with an explanation of difficult passages in these Hadith. (For a copy of the work see Berlin No. 129.)

By Saʿīd al-Dīn Muḥammad bin Abī Balʿ al-Yarmawī ٱصفي الدين محمد بن أبي بكر اليرموقي a traditionist and scholar of vast information who was born in Qirafā (in Egypt) ٱ هـ 647 = ٱ هـ 1247 and studied under a number of scholars and traditionists. He settled permanently in Damascus where he died in ٱ هـ 720 = ٱ د 1323. See *Ad-Durar al-Kamīyah* vol. II fol. 90.

The MS begins abruptly thus —

احدنا احبى املاو احدنا ادونك محمد من اسكن احدنا محمد من
العلاو اس كذب احدنا ابو اسامه من عظام من حوة من ادنه من سعدا من
سعد الله النعمي ول فلان رسول الله ول لى عى املا فولا اسكن
احدا بعدك ول ول امعب نالته اليه .

The author in several place introduce his own views regarding the explanation of Hadis with the following words **مفسر** **قال** (he who made the abridgment say thus) and on fol. 10 his full name is mentioned thus —

ول السلام على الدنيا ابو الداء محمود بن ابي بكر محمود بن
حامد الاموي لعلة ااد ما بي ان الله كتب الاحسان على كل شيء •

The use of the word Shāikh for the author in the above quoted passage is one indication among others that the work was arranged by some pupil of the author. Frequent reference is made to the Nihāy of Ibn Aṣīr (I A II 606 = A D 1209) thus قال ملخصه قال ابن الأثير. On the margin of fol 11^a it is stated that he (Armawī) studied Sharh as Sunna in 673 under Yahya bin Ali and Abu Muhammad bin Abdu'llah bin Ali. Haj Khal vol 1 p 493 mentions an abridgment by Mahmud al Armawī without quoting the beginning or giving any description of it.

The MS ends thus —

قال حدثني ابي س حدي انهم جمعوا القرآن على عهد رسول
 و انهم نصصوا المصاحف على هدا *

to point of jurisprudence collected from reliable works. The object of these compositions is to assist jurists and scholars in referring to the Hadith connected with jurisprudence. The compositions occasionally show us how the jurists interpret the Hadith in support of their versions.

The following note at the end says that, in A H 734, the present copy was compared by one Muhammad bin 'Attai with the original MS

بلغ معانله باصل المؤلف بحسب الطافه و الامكان و ذلك فى مجالس
احدها يوم الخميس الثامن و العشرين من شهر رمضان سنة اربع و بلدين
و سعمائة و على الله على محمد و آله و صحبه وسلم سلما كتبه محمد بن
الخطار السامعي *

The above note suggests that the present copy was transcribed in or before A H 734

Written in good Naskh

No 325

fol 379, lines 25. size 12 x 7, 9½ x 5½

اللباب مصحح شرح السمة

AL LUBÂB MUNTAKHAB U SHARH AS SUNNAH.

An old and incomplete copy of another abridgment of Bagawî's Sharh as Sunnah, in two parts, bound in one volume, designated at the end of the first part, as well as at the beginning of the second part, as Al Lubâb by the scribe who completed the transcription in A H 736. Some one most probably on the authority of the scribe, noted on the title-page Al Lubâb as the title of the present abridgment. Hâj Khal, vol 1, p 493, mentions an abridgment of Sharh as Sunnah, under the title of Al Lubâb, by 'Abdallâh bin Hasan bin 'Abdalmâlîk al Wâsîfî, but the beginning given by Hâj Khal, which runs thus والحمد لله رب العالمين does not agree with the beginning of the present work. Hâj Khal does not give any further description of the work, except this little portion of the beginning, which is commonly found at the beginning of every MS. No other copy of the work is to be traced in any catalogue. Hence we do not find any strong reason to reject the statement of the scribe. The date of the death of 'Abdallâh bin Hasan, the author of the abridgment mentioned by Hâj Khal, is not given by him, and has not been traced in any biographical work, but the

following words of the scribe quoted in the colophon dated A H 736
 (الحمد لله على مولعه وعلى منحه سائب الرحمة والعرفان كما في خلاص)
 suggest that the author of the present abridgment died before
 A H 736. Again the fact that the author on fol 7¹ when mention-
 ing Baidawi (d A H 685 = A D 1266) as his teacher uses for him the
 words قدس سره (a term which is particularly applied to a dead person)
 at once gives us reason to believe that the work was composed after
 A H 685 as appears from the following —

سبي مذكرة في شرح كتاب المصابيح لسدي أساني
 الله بن محمد النجاشي قدس الله سره لم يطلب منه العلم *

Foll 1-200 Part I

Beginning —

الحمد لله الذي ابدى اول ساني مدة العبد ر'ام بكمل'اد وحا اسل
 محمدا بالحق حقه للعلمين اما بعد و لما كل علم العبد
 قدس سره ابدى أسانا فكان كذا شرح السعة للسيد امام الزمان
 دام العبد كى اسلام ابى محمد الحسن بن مسعود الدعوى سبي لى
 ان اسف'ا باحضة و بكر دة و فائدة التلطف فقرة ح'با للاسناد
 العلم *

The present part was transcribed in A H 734 as appears from
 the following colophon which runs —

تم النصف الاول من كتاب كذا شرح السعة على يد اح
 خلق الله بطاس بن دا د العا في اصطحي سعة ايع و بنس
 سعيانه و الحمد لله حق و حدة *

Foll 210-379 Part II

Beginning —

اما بعد حمد الله الحمد المبعول فبدأ هو النصف الاول من كتاب
 كتاب شرح السعة كتاب المطح *

The present part was transcribed in A H 736 by the same scribe
 The colophon runs thus —

وقع القراع من بحر هذا المصنف من شرح السعة الحاص على
 مولعه و سبي منحه سائب الرحمة والعرفان كما في خلاص الرضوان
 على يد اح'ال حاد بطاس بن دا د لسعة سبي و بنس سعيانه *

Written in good Naskh

Scribe سید یاسین داود

The present copy was, in A H 930, in possession of one 'Allâma bin Hasan bin 'Alî al Baihaqî as appears from the following note —

من عواری الزمن دخل فی دونه العدد العبر المحتاج الی رونه ربه
علامه بن حسن بن علی المدعی امامه فی شهر ربيع الاول سنة
دلتیس و تسعمائة *

Another note suggests that it was one of the MSS collected by Mutawakkil 'Alallâh a ruler of Yaman, for a short account of whom see No 305, above

من کتب المدوکل علی الله

The following three autograph notes by the successors of Mutawakkil give us to understand that the MS was in their possession till A H 1211 —

I An autograph note by Mahdî li dinallâh (A H 1160-1190 = A D 1774-1747 see Lane Poole p 153) runs thus —

الحمد لله من کتب افقر عباد الله الی رحمہ الله الممدی لدين الله
الحساس بن منصور بالله عمر الله ا و للمؤمنین و المؤمنات انه ولی
الکسباب *

II An autograph note by Qâsim, the first son of Mahdî li dinallâh, runs thus —

الحمد لله من کتب افقر العباد العالم بن امیر المؤمنین الممدی لدين الله *

III. An autograph note by Mansûr billâh, the youngest son of Mahdî li dinallâh, runs thus —

الحمد لله من کتب المصور بالله رب العلمین و لد امیر المؤمنین
الممدی لدين الله *

In A H 1204 this valuable copy was purchased, at the very low price of eight rupees, by Sayyid Hâmidallâh Khân an Arabic scholar and zamîndar of Bairdawân, in Bengal, from one Muhammad Khân Sâhib, as appears from the following autograph of Hâmidallâh Khân —

تاریخ سنوم شهر ربيع الثاني سنة ۱۲۶۴ هجری طابق شاندرهم مائة
بهاگن سنة ۱۲۲۵ بنگله ار محمد حان صاحب بمبلغ هسب رونه حریده ام
سید حامد الله خان *

The signatures of Hamidallah Khan and of his son Mahmud are found in many places at the beginning as well as at the end of this copy

No 326

fol 274 lines 3, 17c 12 x 6 91 x 5

الاحكام الكبرى

AL AHKÂM AL KUBRÂ

A collection of traditions which are the sources of the ordinances of jurisprudence ethics and prayers, collected from the six canonical collections of traditions and from other reliable works in two parts bound in one volume

Author Abdalhaqq bin Abdarrâhman bin Abdallah al Azdi
عبد الحق بن عبد الرحمن الأزدي (d A H 581 = A D 1185 see Lib Cat
vol v part 1 No 204)

Foll 1-120 Part I

Beginning —

قال اسمي العبد المذنب ابو محمد عبد الحق بن عبد الرحمن
الأزدي الأسدي الحمد لله ب العلم والصلوة والسلام على
محمد حاتم النبيين و إمام المرسلين أما بعد فقد وعدنا الله ربنا
جمع هذا الكتاب معروفا من أحاديث رسول الله صلى الله عليه وسلم في
لوازم السراج وأحكامه وحلاله وحرامه التي عبر ذلك من الآداب
ومدونا من الأدعية والادكا الم *

The author in the preface remarks that the names of the works from which the traditions are quoted are noted below each Hadis and that the arrangement and division are the same as in the works of jurisprudence

Foll 102^b-274 Part II

Beginning —

الحمد الثاني من الأحكام الكبرى تأليف شيخ الإمام الحافظ أبي محمد
عبد الحق بن عبد الرحمن بن عبد الله الأزدي مسلم بن أبي هريرة يبلغ
به قال نعم السلسلة الم *

For other copies of the work, see B₁ Mus, 1574 Cairo, vol 1, p 260

Written in good Naskh Not dated, apparently 8th century A H Part I, and 8 folios at the beginning of the second part, are added in a later hand

No 327.

fol 259, lines 44 size 10 × 7, 8 × 5½

رياض الاقيام في شرح عمدة الاحكام

RIYÂD AL AFHÂM FÎ SHARH 'UMDAT AL AḤKÂM.

An old copy of the rare commentary on the 'Umdat al Aḥkâm of Taqîaddîn 'Abdalḡanî (d A H 600 = A D 1203), a work on a collection of Hadîs which are the sources for the ordinances of jurisprudence, collected from Bukhârî and Muslim The commentary consists of an explanation of difficult passages and words, with their philology, pointing out how the jurists interpret the Hadîs in support of their versions

By Abû Hafs 'Umar bin 'Alî bin Sâlim bin Sadaqa ابو حفص عمر بن علي بن سالم بن سادقا, commonly known as Tâjaddîn al Fâkihânî, a well-known Mâlîkî jurist and philologist of Alexandria He visited Mecca on a pilgrimage passing through Damascus in A H 730, and shortly after his return to his native place, he died in A H 731 = A D 1331 See, for his life Ad Durnal Kâminah, vol II, fol 108

Beginning —

الحمد لله المتوحد بالكبرياء والكمال المتعبد بالعزة والجلال
 اما بعد فانه لما عزم حماءه من الطلبة على قراءة كتاب عمدة الاحكام . اردت
 ان اجمع في هذا التعليق ما بمضى في ادعاء ذلك من المناصب المكففة
 وسميته رياض الاقيام في شرح عمدة الاحكام *

The following abbreviations are used by the commentator in the present work

- I ع for Qâdî 'Iyâd (d A H 544 = A D 1149)
- II ح for Muhîaddîn an Nawawî (d A H 676 = A D 1278)
- III ق for Taqîaddîn bin Daqîq (d A H 702 = A D 1302)

We are not acquainted with any other copy of the present work.

The following colophon of the author transcribed by the scribe gives as the date of composition A H 710

دل المصنف رحمه الله تعالى ركن القراع من صنيعه في الكبر
الذليل يوم الاعداء في ابداء سر حمادي الاولى سنة سر وسنعمانه *

Written in good Naskh Dated A H 792

Scribe باسم بن محمد بن مسلم المالكي

No 328

fol 147 lines 30 size 12 x 7 9½ x 5½

المعنى

AL MUNTAQÂ

An abridgment by the author himself of Ahl'im al Kubra a larger work in five volumes on a collection of traditions which are the sources of the ordinances of jurisprudence. The arrangement and divisions followed in the present abridgment are the same as in the works of jurisprudence.

Author 'Abul Bîrâ'it Muhyiddîn Abdassalam bin Abdallah bin Taimiyah ابو البركات محمد بن عبد السلام بن عبد الله بن تيمية the grand father of the eminent author Ibn Taimiyah (d A H 728 = A D 1328). He is known as an authority on the following branches of Islamic learning Hadis Jurisprudence and Grammar. He was born in Harrân (A H 590 = A D 1194) and studied in his native place under his uncle and some other persons till the end of A H 602. In A H 600 he left Harrân for Bagdad and studied there under Khatib Bagdadi (d A H 622 = A D 1222) and other distinguished scholars. In A H 609 he came back to Harrân where he spent his time in further study. Before long he established his reputation in learning and numbers of scholars and traditionists studied under him. Many traditionists transmitted Hadis on his authority. In A H 601 he started for Mecca to perform the pilgrimage and shortly after his return died in Harrân A H 652 = A D 1254 or according to some in A H 653 = A D 1255.

For the author's life and works see Tabaqat Ibn Rajab vol II fol 151 Brock vol I p 394

Beginning —

قال السمع الامام العالم الزرع الحافظ ابو اليركاب عدد السلام بن عدد
الله الحمد لله الذي لم يخذلنا ولم يكن له شريك في
الحق *

The author, in the preface, says that he collected the Hadīf in the present work (omitting the Isnād) from the Musnad of Imām Ahmad bin Hanbal and from the six canonical collections of traditions

Written in fair Naskh Dated, San'â (in Yaman), ١١١٢

Scribe محمد بن صالح بن يوسف

No 329

fol 266, lines 26, size 12 × 6, 8 × 3½

THE SAME

Another copy of the preceding work, written in bold Naskh, dated A H 1274, beginning and ending like the above

A note on the margin of fol 566 says that the MS came into the possession of one 'Abdalâziz in Mecca, A H 1292

No 330.

fol 377, lines 32, size 12½ × 8½, 9½ × 5½

نيل الاوطار

NAIL AL AUTÂR.

A well known and useful commentary on the preceding work in four volumes, by Muhammad bin Ali bin Muhammad Ash Shawkânî, a famous traditionist and scholar of San'â (in Yaman), who was born in ١١٧٧ = A D 1763. He studied various branches of learning, but was best known as an authority on tradition, jurisprudence and theology. More than half of his compositions, which exceed 30 in number, are on the above-mentioned subjects. He worked as a professor of Hadīs and jurisprudence as well as being Chief Justice of San'â. He died in A H 1250 = A D 1834. See for his life Ithâf p 409. The author of Ithâf

claims that he was the first to bring a MS copy of Shawhan's Na'il al-Awtar into India and to introduce it to Indian scholars and traditionists

VOLUME I

Beginning —

أحمد بن محمد بن محمد بن أحمد

The present volume ends with the commentary on the chapter
السيد لسعود السوي بعد السلام

Written in fair Naskh Dated 2nd Muharram A H 1240

A note at the end tells us that in A H 1269 the present MS was studied by one Ah bin Ahmad under Ahmad bin Muhammad the commentator — on

No 331

fol 125 line 32 size 124 x 84 94 x 34

VOLUME II

Beginning with the commentary on the chapter أدب صلو العبادات and ending with the chapter باب ما جاء في الغنى والعسرة

Written in fair Naskh Dated A H 1240

A note on the title page which runs thus: الحمد لله استعملت نسخة
ولم يمسها من بعد المنتصر إلى رحمة ربنا القدير حسن بن أحمد بن محمد
الكراري tells us that one Husayn bin Ahmad transcribed the present copy for his own use. As the handwriting of the first and second volume is identical we have reason to hold that the scribe of both volume is the same Husayn bin Ahmad

No 332

fol 188 lines 35 size 127 x 84 94 x 34

VOLUME III

Beginning with the commentary on the chapter ما جاء في بيع one of the chapters of السويع and ending with the chapter العاقلة وما يحكمه

Written in Naskh Dated A H 1228

Scribe حسن بن أحمد الرفاعي

A note, written by the scribe at the end, gives us to understand that in A H 1228 he studied the present work from this very copy in the month of Ramadân under the author. This note is verified by the author, thus —

صحيح ذلك كونه مؤلفه عمر الله

A note on the title-page, written by the scribe of the two first volumes, tells us that in A H 1244 he purchased the present copy of the third volume from Husam bin Ahmad al Rifa'i, the scribe and owner of the same

ما رأيت في ملك العبد إلى رحمه الله حسن بن أحمد الخزازي وفعه الله

وفتح عليه في شهر جمادى سنة ١٢٤٤ و كان سراه من ماله بواسطه القعه

عدد الله دلال الكتب *

No 333

fol 217, lines 35, size 12 x 8, 9½ x 5

VOLUME IV

Beginning with the commentary on the chapter ما جاء في رحم, a chapter from كتاب الحدود, and ending with the chapter دم من, the last chapter of the work

Written in Naskh Dated, A H 1228

Scribe حسن بن أحمد الرفاعي

A note is found on the title-page stating that the present copy came into the possession of Husam bin Ahmad al Kharrâzî in A H 1244

Husam bin Ahmad al Kharrâzî, as stated in the note at the end of the second volume, transcribed the first two volumes of the work for his own use in A H 1240 and later on, in A H 1244, he purchased the last two volumes (see notes at the end of volumes III and IV) Thus he succeeded in obtaining the complete work

The entire work was printed in eight volumes in Egypt, A H 1297

No 334

fol 360 lines 34-35 size $12^1 \times 8^1$ 12×6^1

THE SAME

Another incomplete copy of the same corresponding with the first volume of the above

Dated A H 1244

No 335

fol 145 lines 9 size 7×5 $5^1 \times 4$

الامام نا حادث الاحكام

AL ILMÂM BI AHADÎS AL AHKÂM

An old copy of an abridgment by the author of his larger work known as *Imam fi Ahadis al Ahkam* a big work on a collection of Hadis which are the sources of the ordinances of jurisprudence in 20 volumes

Author Muhammad bin Ali bin Wahab محمد بن علي بن وهب commonly known as Ibn Daqiq al Id born in A H 625 = A D 1228 He was formerly a follower of the Maliki school but something turned his mind from that school and made him a follower of the Shafi'i school In A H 690 after serving as a professor of Maliki and Shafi'i jurisprudence in certain institutions in Egypt he was appointed Qadi of the same place and continued to serve as Qadi till his death in A H 702 = A D 1302 He is commonly accepted as an authority by jurists and traditionists

For the author's life see *Ad Durar al Kaninah* vol 11 fol 399 *Ra'at al Isr* fol 204 *Huffaz* vol 11 p 273 *Brook* vol 11 p 263

Beginning —

قال السمع الامام العالم الحافظ المحدث نبي الدس ابو الفتح محمد بن السمع الامام محمد الدس ابى الحسن على بن وهب بن مطيع القسبرى صلى الله عليه وسلم بناس دفعن العدد السرايع و الاحكام مفضل الحلال و الحرام بحاديب الاحكام و شرطى منه ان لا اورد الاحدى من ربه امام من مركى رواه الاحدار و كل صحيحا على طريقه اهل الحديث الحافظ الخ *

The work is rare, only one copy is noticed in Kupi, p 250

Written in good Naskh, twenty-three years after the author's death, in A H 725

Scribe عدد الله المستعمر

A note on the title-page says that the following verses, composed by 'Abdal'azîz bin 'Abdal'azîm al Mâlikî in praise of the author and his works, which were contained in the autograph copy, are also quoted here on the title-page of the present copy —

سوهده على طهر نسخه من الامام بخط مولعه الامام الكاظم نعى

الدين . لعدد العزيز من عدد العظم من عدد الوهاب المالكى *

حورب بالكسلى من الاسلام
 باواع الامام فى الاحكام
 لخص فيه موائد السنين التى
 شى عمدة الفتى لكل امام
 يدب فيه على الصحيح واهله
 ويسرف مطويا من الافهام
 جعلته كبرا لكل مدرس
 واعادته لافادة الاعمال
 داريب ادواء الحلاف ومالها
 بالباس امام مع الامام

No 336.

fol 195, lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$, $5\frac{1}{3} \times 3\frac{1}{2}$

THE SAME

Another copy of the preceding work, beginning and ending like the above Fol 1 is supplied in a later hand

Written in fair Naskh Dated, A H 861

Scribe ابراهيم بن احمد

No 337

fol 71 lines 25 size 9½ x 5½ 8 x 5

المحرر في الحديث

AL MUHARRAR FĪ AL HADĪS

A very rare work on a collection of Hadīs without Isnād dealing with points relating to jurisprudence. The traditions in the present work are collected from the six canonical collections of traditions and from the following works: Musnad of Imam Ahmad bin Hanbal (d. A. H. 241 = A. D. 855) Kitāb al Anwa by Ibn Hayyan (d. A. H. 374 = A. D. 985) Mustadrak by Hakim (d. A. H. 407 = A. D. 1014). The arrangement and division of the present work are the same as in the works on jurisprudence. The author occasionally remarks upon the genuineness of a Hadī.

Author: Muḥammad bin Ahmad bin Abduḥadi bin Abdalḥamid bin Abduḥadi. محمد بن أحمد بن عبد الحادي بن عبد الحميد بن عبد السلام. A follower of the Hanbali school who was known for his special merit in Hanbali jurisprudence and well as in tradition. He was born in A. H. 704 = A. D. 1304 and studied under many eminent scholars of his age spending the greater portion of his time under the tutorship of Ibn Taimiyah (d. A. H. 728 = A. D. 1328). The famous historian and traditionist Dhahabi (d. A. H. 740 = A. D. 1340) and some others speak very highly of his merits and his authority. He died in A. H. 744 = A. D. 1344. He lived for 40 years during which he completed his studies and worked for a few years as a professor in certain institutions of Damascus. He composed 20 works among which *al-Muḥarrar* in two volumes and *al-Aḥkām al-Kubrā* in eight volumes are specially noted for their usefulness.

For the author's life and works see *Ad-Durar al-Hamīrah* vol. II fol. 214. *Tabaqat Ibn Pajrab* fol. 269.

Beginning —

بسم الله الرحمن الرحيم
 في الحديث المأثور عن رسول الله صلى الله عليه وسلم
 في الصلاة والسلام على محمد وآله وصحبه
 وأجمعين أما بعد فهذا مختصر يستعمل في حمله من أحاديث الهدى في
 الأحكام الشرعية المتقدمة من كتب الأئمة المشهورين الخ *

Ibn Hajar, in Ad Durar, says that the present work is an abridgment of Ilmâm (see above Nos 336-37) with a few alterations and additions, and gives high praise of its usefulness (والمكرر في الأحكام)
(أختصرة من الإمام وحودة حداء الحج)

Neither the work nor the author is mentioned in Brock, or in any other catalogue

Written in fann Naskh Dated, A H 1310

No 338

fol 140, lines 14 size $8\frac{1}{2} \times 9\frac{1}{2}$ $6\frac{1}{2} \times 4$

تلوع المرام

BULÛG AL MARÂM.

A work on a collection of Hadîs which are the sources of ordinances of jurisprudence. The arrangement and divisions of the work are the same as in works of jurisprudence

Author Shihâbaddîn Ahmad bin 'Alî bin Muhammad bin Hajar al 'Asqalânî (d. A H 852 = A D 1449, see Lib Cat, vol v part 1, No 159)

Beginning —

الحمد لله على نعمائه الطاهرة والباطنة فدما وحديدا *

According to the author's statement in the preface, the Hadîs in the present work is taken from the six canonical collections of traditions and from Musnad of Ahmad bin Hanbal

For other copies of the work, see Cairo, vol 1, p 127, A S 1038

The work was printed in Lucknow, A H 1253

The following note on the last fol says that one Tâlibalhaqq transmitted the present work from 'Abdalhaqq, a pupil of Shawkânî (d. A H 1250 = A D 1834). The chain of Shawkânî's sources for the Hadîs contained in the present work ends with the author

قال العدد الصغيف طالب الحق اذوية عن ردة المكعدين و مدرة
المكعدين ولانا عدد الحق المكعدي و هو يرويه عن الامام فخر الاسلام
فاصلى العشاء في مدينة مدعاء اليمن العاصي محمد السوكاني و هو يرويه
عن شيخ السدد عدد القادر و هو عن سيخة السيد احمد و هو عن سدنة عدد

اعبر شوس سبعة ابراهيم شوس سبعة محمد بن ابراهيم وشوس
 سبعة اسد انظر البذل شوس سبعة ددا حم الدبع شوس
 سبعة الحظ استعاري شوس الحظ الله احمد بن علي بن حكر
 العسلاوي

Written in fair Nasta'liq Dated A H 1244

No 339

fol 208 lines 29 size 11½ x 7½ 7½ x 4½

سبل السلام

SUBUL AS SALÂM

A commentary on the preceding work in two volume

VOLUME I

beginning —

الحمد لله الذي من علينا بطول احوالنا

The commentator Muhammad bin Ima'il bin Salâh al Amiri a San'ani محمد بن اسماعيل بن صلاح الامير السعدي a famous Amir of San'a (in Yaman) was known for his special merits in tradition jurisprudence theology and Arabic literature. He was originally a follower of the Zaidi school but finding some defects in the Zaidi theology he became a strict follower of the Sunni sect and studied Hadith under well known Sunni traditionists such as Muhammad bin Ibrahim (d. A H 1140 = A D 1732) Abul Hasan (d. A H 1159 = A D 1747) Abdallah bin Salim (d. A H 1134 = A D 1722) and others. He composed 11 works on different subjects. He died in A H 1156 = A D 1769 see Ithaf p 401.

The date of composition as given by the commentator in the colophon is A H 1162 قال مولاه وكان الفراغ من نسخة سنة اثنى عشر وستمائة و الف

Written in good Naskh Dated A H 1226

No 340

fol 221 lines 29, size $11\frac{1}{2} \times 7\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{2}$

VOLUME II

The second volume of the preceding work, beginning with the commentary on كتاب البوع, thus —

الحمد لله الذى أحل لعدنة و بعد وعد اعلان الله و انه الحمد بتمام
الجزء الاول من شرح بلوغ المرام . كتاب البوع اعلم ان الحكمة فى
مسروده النبع كما فاته المصنف فى فتح البارى الح *

A note at the end says that the transcription of this volume was completed in ١٢٢٧ H

A seal at the end, dated ١٢٠٦ H of 'Abdallâh of Bûhâ, in Baidawân (Bengal) tells us that the MS belonged to the Bûhâ Library (now attached to the Imperial Library, Calcutta)

Written in good Naskh

No 341

fol 93, lines 22 size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

الحاشية على بلوغ المرام

AL HÂSHIYAT U 'ALÂ, BULÛG AL MARÂM.

An autograph copy of a gloss on Ibn Hajâi's Bulûg al Marâm (see No 338 above), by 'Alî bin Sulaimân bin Yahyâ bin 'Umar على بن سليمان بن يحيى بن عمر, a scholar of Zabîd, in Yaman, composed in ١٢٣٤ H. The date of the composition of the work gives us reason to hold that the author was a scholar of the 13th century A H

Beginning —

الحمد لله الذى قسم لاهل الكديب من الخيرات اوثران
اما بعد فيقول القعد الى الله تعالى على بن سليمان بن يحيى بن عمر

الح *

According to the statement of the author the present gloss is a mere collection of his father's notes on a copy of *Iulu al Maram* which was studied by him and by his brother *Abdurrahman*. He frequently quotes *Subul as Salam* (Nos. 139-40 above) and *مسند الروام* a rare commentary on *Iulu al Maram*.

Written in good Naskh. Dated A H 1234

No 342

fol 93 lin 99 size 84 x 66

الحمل المسمى

AL HABL AL MATIN

A work containing 610 Hadith which are the sources of the ordinances of jurisprudence especially those relating to prayer (صلاة) and its ritual according to the Hanafi school. The entire work is divided into 61 Babs and each Bab contains ten Hadith.

Author Muhammad bin Muhammad al Khawaja al Hanafi محمد بن محمد الخواجه الحنفى. The author and the present work are mentioned in *Ithaf* p. 71. Though no account of him is given there yet the fact that the latest of the various authors whom he quotes in the present work is *Abd alhaqq* (d. A H 1012 = A D 1642) suggests that he was a scholar of the 11th century A H. The author of *Ithaf* mentions an Urdu commentary on the present work by *Aulad Husain* (d. A H 1253 = A D 1837).

Beginning —

ول المعتمد الى الكريم الاطى و المتوسل مدعه حديثه المصطفى

محمد بن محمد خواجه الحنفى اما بعد فبذة جدل منى

من احدا سدد المرسلين *

Written in fair Naskh. Not dated apparently 12th century A H

No. 343.

foli 147, lines 16, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

THE SAME

Another copy of the same Written in good Naskh Not dated
apparently, 13th century A.H.

Scribe سعد احمد الدين بن سعد حسن على

WORKS ON COLLECTIONS OF HADÎS FROM GENERALLY QUOTED RELIABLE WORKS

No 344

foli 328, lines 23, size 11×7 , $7\frac{1}{2} \times 4\frac{1}{2}$

المصانيع

AL MASÂBÎḤ.

A valuable copy of a useful and popular work on a collection of Hadîs, omitting the Isnâd, from the 'six canonical collections of traditions and from the following three works (i) Musnad ad Dârimî, (ii) Musnad u Shâfi'î, (iii) Muwattâ', divided into 24 Kitâbs, each Kitâb being subdivided into several Bâbs According to the author's plan, the work as arranged comprises Hadîs mainly relating to jurisprudence, theology, Sufism and ethics, also a few relating to other matters

By Abû Muhammad Hasan bin Mas'ûd bin Muhammad al Fariâ' al Bagawî العلاء البغوي, commonly

* Some of the traditionists directed their attention to collecting the Hadîs from generally quoted reliable works, and arranging them in chapters in such a manner as to extend their utility Each chapter consists of a collection of Hadîs connected with the subject-matter of the chapter These compositions afford us ample facility in referring to and utilizing the traditions contained in certain reliable works

called *Muḥīṣ Sunnah* (معنى السنة) The author the date of whose birth is not fixed by his biographers is known for his attainments in several branches of Arabic literature. He was recognized as a specialist in the Qur'anic branches of tradition and jurisprudence and most of his compositions are on these subjects. Amongst others the two following well known scholars and traditionists are repeatedly quoted by the author and are specially mentioned by him as teachers under whom he studied for a considerable period of time —

I Abdalwahid al Mahi a jurist and traditionist of the 5th century A H

II Qadi Husayn bin Muhammad (d A H 460 = A D 1061)

He died in A H 460 = A D 1122. For his life and works see *Mir'at al Janan* fol 297. *Ibn Khallikan* vol 1 p 145. *Tabaqat Israwil* fol 75. *Tabaqat Ibn Mubarrad* fol 78. *Hay Khal* vol 1 p 2/2. *Brock* vol 1 p 6.

Beginning —

الحمد لله و سلام على سادة الدس اعطى و الصلوة النامة الدائمة
على رسوله المكنى قال السمع الامام الاجل معنى السنة دار الحديث
ابو محمد الحسن بن مسعود الغراء الدعوى احسن الله ساعد امرة اما بعد
بهذه الغلط صدرت عن صدر الدعوة الم *

The Hadis of Bukhari and Muslim are indicated by the word *صحيح* and the traditions collected from other works are denoted by the word *حسن*.

The work was printed in Bulaq A H 1294

For other copies of the work see Berlin Nos 1280 8. Paris 720. Br Mus 1190. Br Mus Suppl 138 9. Loth 148 50. Jeni 281. Cairo vol 1 p 49. The title of the work is written in bold and beautiful Naskh the illuminated characters being contained within a golden circle.

Written in good Naskh on thick paper. Dated monastery of Shaikhuniyah in Egypt A H 786

Scribe محمد بن رن العرب على بن عبد الله

The copy is of special value for it was transcribed by a scholar and was studied by the scribe under a traditionist and bears marginal notes throughout.

The autograph marginal note dated A H 792 giving explanations of difficult words and passages the end of which is quoted below is by Muhammad bin Zam al Arab Ali bin Abdallah the

No 345

foli 306 lines 21 size $7\frac{1}{2} \times 6\frac{1}{2}$ 6 x 24

THE SAME

Another copy of the preceding work beginning and ending like the above. The headings throughout are written in gold. Marginal notes are not frequent.

Written in beautiful Naskh. Dated A.H. 771

Scribe *عبد الساعى الكاتب*

No 346

THE SAME

foli 233 lines 33 size $10 \times 7\frac{1}{2}$ 7 1

Another copy of the same. Written in good Naskh. Dated A.H. 837. Marginal notes written by the scribe are not frequent.

Scribe *حسن بن محمد بن عمر الكوفي*

The scribe in the following note on the title page says that the present work contains a collection of Hadis taken from seven works only viz. Bulhari, Muslim, Tirmudhi, Abu Dawud, Nasa'i, Ibn Maja and Musnad Ad Dirimi.

احاديث كتاب المصنف في كتاب الكتب السبعة التي جمعها هؤلاء
الائمة ابو عبد الله محمد بن اسماعيل النخعي ابو الحسن مسلم بن
الحجاج القشيري ابو داود سليمان بن اسعد القشيري ابو حنيفة
محمد بن حنيفة الترمذي ابو عبد الرحمن احمد بن حنبل ابو محمد عبد
الله بن عبد الرحمن السمرقندي الدامني ابو عبد الله محمد بن يزيد بن
ماتح القزويني *

Shaikh Sadraddin Abu Abdallah Muhammad bin Ibrahim however in his commentary on *Masabih* points out that the present work besides comprising Hadis taken from the above mentioned works contains Hadis taken from Musnad of Imam Shafi'i and Muwatta' of Imam Malik. This commentator after each Hadis notes the name of the work from which it is taken. See Haj Khalil vol. 1 p. 273.

No. 347.

THE SAME

fol 455, lines 15 size $10 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same Written in good Naskh Dated,
A H 881

Scribe حلال الدين بن عماد الدين

No. 348.

fol 522 lines 27, size $10\frac{1}{2} \times 10\frac{1}{2}$, $5\frac{1}{2} \times 3\frac{1}{2}$

لمعاني

AL MAFÂTÎH.

A commentary on Masâbih, by Abû Mazharaddîn al Hasan bin Mahmûd bin Hasan az Zaidânî الحسن بن محمود بن الحسن الزيداني

According to Brock, vol 1, p 364, Berlin, No 1290 Cano, vol 1, p 427, the commentator is a scholar of the 9th century A H but, in the following passage on fol 221, the commentator says that he completed the commentary on the portion of 'Ibâdât (عبادات) in A H 657, which clearly indicates that he was a scholar of the 7th century A H

تم شرح عبادات كتاب المصباح في التاسع من شهر رمضان سنة سبع
و خمسين و ستمائة بتوفيق الله الكريم و صلى الله على سيدنا محمد و صحبه
اجمعين *

Beginning —

الحمد لله ملك السموات و الارض . . اما بعد بعد الحج رمزه حلاني
و بله حلصائي ان اسرح لهم كتاب المصباح تأليف و تصديق الامام الهمام
و ولى الادعام على اهل الاسلام ركن السريعة محيى السنة اى محمد
الحسين بن مسعود الغراء حراة الله من الاسلام و المسلمين حذر الكراء
و سميته كتاب المعاني في شرح المصباح *

For other copies of the work see Raḡib p 325 Berlin No 1290 Cairo vol 1 p 427

Written in good Nashḥ Dated A H 967 Foll 1-275 are supplied in a later hand not dated apparently 11th century A H

The commentator after compiling the present commentary composed a مضممة (appendix) to the commentary of which the last folio only is found on fol 522 A complete copy of the appendix is noticed in Berlin No 1290

No 349

foli 641 lines 17 size 11 x 7½ 7 x 4½

مسكوة المصابيح

MISHKÂT AL MASÂBÎH

A most popular and useful revised and enlarged edition of **BAḠWÎS MASÂBÎH** (Nos 344 & 47 above) by **Wahāddīn Abū Abdallāh Muḥammad bin Abdallāh al Kh̄ṭabī at Tabrizī** ولي الله الطنطاوي a well known traditionist of the 6th century A H who was a pupil of **Tibī** (d A H 743 = A D 1340). The dates of the birth and death of this author are not fixed by his biographers. The author himself in the colophon of another composition of his **Al Ikmal** (a work on biographical notices of the traditionists mentioned in **Mishkāt** see Hand list No 2399) which runs thus — رجب منه يوم الجمعة من عشرين رجب سنة اربعين وسبعماية وانا اصعب العا الراحي عوالله وعفوانه محمد بن عبد الله الطنطاوي حذمة سبكي ومولاى وسلاطان المفسرين امام المحققين سرف الملة والدين حجة الله على المسلمين الحسن بن عبد الله بن محمد الطنطاوي منعم الله gives us to understand that he completed **Ikmal** in A H 740 and submitted it to his teacher **Tibī** who commended it as he had commended **Mishkāt** before.

The above fact gives us reason to believe that the author was alive in A H 740 = A D 1340.

Tibī in the preface to the commentary composed by him on his pupil's present work **Mishkāt** says that **Wahāddīn** compiled **Mishkāt** at his direction as appears from the following quotations from that commentary (No 344 below) —

ود استوف الاح في الدين . ولي الدين محمد بن عبد الله
الخطيب . فاتفق رائدا على تكملة المصانح و تهديده وما قصر
ودما استوف الله من جمعه فعدل و سعى و اسفرع طافه و رب منه *

Beginning —

الحمد لله بحمده و يستعده و يستعيره و يعود لله من شرور انفسنا
و سنائب اعمالنا من يده الله فلا مصل له و من يصله فلا هادي له الحج *

The present work, besides comprising Hadîs from the works noted in Masâbîh, contains additional Hadîs from Sunan of Baihaqî (*d* A H 458 = A D 1066) Sunan of Dâraqutnî (*d* A H 355 = A D 995), and Ibn Ruzain (*d* A H 535 = A D 1145) Many additional books and chapters were also included in the present work The following colophon of the work gives the date of composition as A H 737

قال مؤلف هذا الكتاب رحمه الله وقع الفراغ من جمع الحادي
الدويہ آخر يوم الجمعة من سلج رمضان عدد روية الهلال شوال سنة سبع
و ثلاثين و سعمائة *

Mishkât, on account of its usefulness and popularity, is one of the standard books taught in almost all Sunnî Madrasahs up to the present day, and it has been copiously annotated For various commentaries on the work, see Hâj Khal, vol 1, p 272, Brock, vol 1, p 364 For other copies of the work, see Berlin, No 1292, Loth, 158, Paris, 571, Cairo, vol 1, p 309 It has been repeatedly printed and lithographed An English translation of the work by Captain Matthews was published in Calcutta in A D 1809-10

Written in good Naskh Dated Mecca, A H 968

The name of the scribe is hopelessly obliterated

No 350

fol 395, lines 23, size $9\frac{1}{2} \times 7$, $7 \times 4\frac{1}{2}$

THE SAME

Another copy of the same Written in ordinary Naskh

Marginal notes are few

Dated A H 981

Scribe عبد اللطيف بن عباس الدين

No 351

fol 296 lines 18 size 10 x 7 3¹ x 4¹

THE SAME

A slightly defective copy of the same work with the same ending as the above but beginning abruptly thus (which corresponds to fol 4 of the preceding copy) —

و ان محمدا رسول الله فعملوا الصلوة توبوا الزكوة فادا فعلوا ذلك
صموا منى دمانهم و اموالهم الم *

Written in good Nasta'liq Not dated apparently 9th century
A H

Scribe حافظ محمد بن حوس محمد خليل بن مياك ساء السمرقندى

The present MS was presented to the Bankipore Oriental Public Library by Maulavi Abdalrazzid of Patna in 1914

No 352

fol 369 lines 23 size 11¹ x 7¹ 7¹ x 4

THE SAME

Another copy of the same Written in Nasta'liq Not dated apparently 12th century A H The date of the transcription is obliterated

Scribe بدر محمد

The MS was presented to the Bankipore Oriental Public Library by Khurshaid Nawwab son of Nawwab Wiliyat Ali Khan of Patna Bears the seals of both the Nawwabs

No 353

fol 247 lines 15 size 11 x 8 7¹/₂ x 4

THE SAME

Another copy of the above work Written in ordinary Nasta'liq Dated A H 1243

Fol 246-47 bear an autograph sanad granted by Maulavi Muhammad I haq ad Dihlawi (A H 1262 = A D 1846 see Lib Cat vol 1 part 1 p 159) to one of his pupils Maulavi Sayyid Imdad Ali The sanad runs thus —

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و صحبه اجمعين اما بعد فقول العدد الضعيف محمد اسكن ادى فرأب
كتب الاحاديث على السيم عدد الحرير المحدث الدهلوى و حصل لى
منه الإحارة و قال احارنا لمدة الكتب المذكورة شيخى و استادى و والدى
السيم ولى الله المحدث الدهلوى عن السيم عدد الرحيم الدهلوى . . .

. . . و اما المسكوة فقال السيم ابو طاهر عن ابيه
السيم ابراهيم المدينى عن السيم احمد العساشى عن السيم احمد بن عدد
العدوس السمارى عن السدد عفيف محمد سعد عن السدد نسيم الدين
ميرك ساه البخارى عن والده سدد جمال الدين عطاء الله عن عمه سدد
اصيل الدين عدد الله عن السيم عدد الرحيم عن السيم امام الدين بن مبارك
شاه عن مؤلف الكتاب ولى الدين محمد بن عدد الله الخطيب التبريزى
وقد فرأ على و سمع من الاحاديث المذكورة فى الكتب الموقوفة السدد
مولوى امداد على فعليه ان يسعل يتعلم هذه الكتب *
كتب هذه السطور محمد اسكن على الله على

No. 354

fol 302, lines 29, size $11\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 5\frac{1}{2}$

الكشف عن حقائق السمة

AL KÂSHIF 'AN HAQÂ'IQ AS SUNNAH.

A commentary by the author's teacher, Husam on Waliaddîn's *Mishkât* (Nos 349-353 above), contains critical notes dealing with the philology of words, and gives explanations of difficult passages. Suyûtî in *Bugyah* and Amin in *Tâj at Tabaqât* call the commentator Hasan Brock, vol 1, p 364, calls him Husam and again in vol 1, p 363, Hasan, while Ibn Hajar in *Ad Durar*, vol 1, fol 387, also calls him Husam Waliaddîn, in the colophon of *Ikmâl* (see No 349 above), spells his teacher's name Husam, and the present

commentator in the colophon of his gloss on *Kn_h_haf* (see Hand list No. 73) refer to him as *Husayn bin Muhammad bin Abdallah at Tibi* الحسن بن محمد بن عبد الله الطنبى (Procl. reads *Ta\Tibi* while *Suyuti* reads *Tibi*)

Tibi was a scholar and author of fame reckoned as a specialist in the Qur'anic branches philology and tradition. *Ibn Hafar* in *Ad Durar* speaks of him as an *Imam* in these subjects. He was a rich man and spent a large portion of his wealth on the maintenance of scholars and students and was always surrounded by them. His lectures on the above subjects were attended by a large number of scholars. He devoted the latter portion of his life to teaching the Qur'an and *Bukhari*. He died in A.H. 743 = A.D. 1343.

The entire commentary is in two volumes.

VOLUME I

Beginning —

• الحمد لله سيد اركان الدين الشريف نوافذ ادب كانه المنى •

After a *Muqaddimah* dealing with explanations of the terms used in the science of *Hidās* the commentary begins on fol. 16 thus —

القول في شرح خطبه الكتاب قوله الحمد هو البدء على الكامل

الاحدأرى •

For other copies of the work see Berlin No. 1293 Paris 7.1 2 Br Mus. 1996 1oth 157 Ragib 221 Jeni 240

Written in good *Nasta'liq* fol. 1 is written in *Naskh*

Dated A.H. 900

No 355

fol 344 lines 29 size 11¹ x 8¹ 8¹ x 5¹

VOLUME II

A continuation of the preceding volume beginning with كتاب السمع والالامرى قول العرب مع بمعنى ماكتب ملكه الخ

1oth the volumes are written in the same hand with the exception of foll. 90-101 of this volume which are supplied in a later hand

No 356

foll 369, lines 25 size $9\frac{1}{2} \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

حاشية المشكاة

HĀSHĪYAT AL MISHKĀT.

A rare theological and philological gloss on *Mishkāt* by 'Alī bin Muhammad bin 'Alī على بن محمد بن علي, commonly called As Sayyid Ash Sharīf, a well-known Arabic and Persian scholar whose reputation stands high in philology, theology and logic. Most of his compositions are on the subjects mentioned above. He was born in Tāju (a village in Astiābād), where he was brought up and studied for some time. In the beginning of A H 766 he started for Harāt, where he presented himself before Qutbaddīn (*d* A H 766 = A D 1366), the well-known professor of logic, and tried to study *Sharh al Matālī* (a composition of Qutbaddīn on logic) under him. But Qutbaddīn, on account of his old age (120 years) did not comply with Sayyid Sharīf's request and directed him to see his pupil, Mubārak Shāh a professor of logic in Egypt. However he spent a few years in Harāt studying under some other persons. Later on, he proceeded to Kirmān, with the hope of seeing Jamāladdīn Aqsarā'i, the well-known scholar and author of *Shaih al Idāh* (see Hand-list, No 1651), but Aqsarā'i died in A H 770 before the author's arrival in Kirmān. This sad event was a serious check to his higher studies, but fortunately he met with Shamsaddīn Muhammad al Fanārī (*d* A H 834 = A D 1334), a student in Kirmān, who encouraged him to go to Egypt. Together they left for Egypt where they studied jurisprudence under Akmaladdīn Muhammad bin Mahmūd (*d* A H 786 = A D 1386). Shortly afterwards, Sayyid Sharīf studied Qutbaddīn's two works, *Shaih al Matālī* and *Sharh ash Shamsīyah*, and the *Sharh al Mawāqif* of Qādī Adud (*d* A H 756 = A D 1356) under Mubārak Shāh. In A H 776 he left Egypt for Constantinople, where he studied certain works on science.

In A H 779 he gained access to Shāh Shūjā (A H 795-786 = A D 1359-1386), then encamped in Qasīzaid, who took him to Shīrāz, and appointed him a professor of Dā'i ash Shifā. There he served for ten years continuously. In A H 789, when Tīmūr captured Shīrāz, he appointed Sayyid as a professor in the Samarqand Madrasah. There was a favourite scholar of Tīmūr's in Samarqand, called Sa'daddīn at Taftāzānī, who was famed for his great learning. Sayyid, noticing the favour shown by the Court to Sa'd, tried to get

more frequent access to the King. Naturally jealousy and rivalry arose between the two scholars and frequent academic disputes took place. It so happened that once a grand Majlis was convened by Timur to hear them discuss *استعاره بمعنی و منبسطه* a point relating to rhetoric which was one of points of dispute between the two scholars and Naimaddin with the consent of both parties was appointed arbiter. The Majlis was attended by a large number of scholars chiefs and nobles. After a long debate on the subject Naimaddin gave his judgment in favour of Sayyid. It is said that this decision was a great blow to Sayyid from which he never recovered dying shortly afterwards in ۱۱۷۹۱ = A.D. 1391. Sayyid gained great fame and was received with much regard and honour by the King Timur in his *Fuzul* p. 52 mentions the author as one of the best scholars of his time thus *میر سید سرفراز که از مجمل* and quotes a letter of Sayyid containing a declaration made by him and supported by other Ulama for giving him (Timur) the title of *مجدد فرس* (the reformer of Islam in the 8th century A.H.). After Timur's death in A.H. 807 Sayyid again proceeded to Shiraz where he died in ۱۱۵۱ (= A.D. 1443) leaving behind him more than ۵۰ Arabic and Persian works on different subjects.

For the author's life and works see Bugha fol. 2820. Al Qabs al Hawi fol. 1۵۱. Tabaqat al Ahnaf fol. 37b. Inj at Tabaqat part iv fol. 109. Hadiq al Hanafiyah p. 310. Berlin No. 1۵۵. Brock vol. II p. 216.

Beginning —

و سلک اسماعیلی پاکرم مولد الحمد لله مطلق مدنا لى حمد الله و نفسه

و افع حمد مى ارفع حاد و اعرفم بالمحمود الحج *

Only one copy of the work is mentioned in Cairo vol. I p. 332.

Written in good Naskh. Not dated apparently the 11th century A.H.

Scribe *سبح محمود ولد سبوح جمال ساكن اناور*

No 357.

foll 256, lines 47, size $13\frac{1}{2} \times 8\frac{1}{2}$, $10 \times 6\frac{1}{2}$

مرقاة المعانيخ

MIRQÂT AL MAFÂTÎḤ.

A very popular and extensive commentary on Mishkât, by 'Alî bin Sultân Muhammad al Qârî al Hanafî على بن سلطان محمد القارى, who died in A H 1014 = A D 1605 (see Lib Cat, vol v, part 1, No 237) The entire work is in four volumes

VOLUME I

Beginning —

الحمد لله الذى فتح قلوب العلماء بمعانيخ الايمان و شرح صدور العرفاء
بمعانيخ الايمان
سلطان محمد القارى المزوي السمرقندى

'Alî Qârî, in the preface, says that he studied the text in Mecca under Shaikh 'Alî Muttaqî (d A H 975 = A D 1664) and some others, and that he noticed that almost all the commentators on Mishkât were scholars of the Shâfi'î school, and that no Hanafî scholar up to date had come forward to write a commentary on it. Hence 'Alî Qârî was the first Hanafî to write a commentary on this work.

The present volume ends with the commentary on كتاب اسماء الله تعالى

Written in good Naskh Not dated, apparently 12th century
A H

Scribe اسماعيل افندى

No 358

foll 383, lines 29, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 4$

VOLUME II

A continuation of the preceding, beginning thus المالک and ending with كتاب الجهاد وهو المبعالي عن مصاب العلق

Written in good Naskh Dated, A H 1145

Scribe حافظ مصطفى بن الحاج محمد

No 359

fol 406 lines 29 size $9\frac{1}{2} \times 6\frac{1}{2} \times 3\frac{1}{2}$

VOLUME III

A continuation of the above volume beginning with the commentary on كتاب الحما and ending with the chapter حفظ اللسان عن العبد السمع والسمع

Written in good Naskh. Not dated apparently, 12th century
A H

No 360

fol 431 lines 28 size $12\frac{1}{2} \times 8\frac{1}{2} \times 3\frac{1}{2}$

VOLUME IV

A continuation of the above beginning thus باب الرعد العدد يستعمل and ending with a commentary on the 1st chapter

Fol 1-323 written in Nasta'liq fol 323 431 in Naskh
Dated A H 1148

Scribe روس محمد بن الحاج

The entire work was printed in Cairo in A H 1309 in five volumes

No 361

fol 592 lines 23 size $10 \times 6\frac{1}{2} \times 4\frac{1}{2}$

لمعات السمع

LAMA'ÂT AT TANQÎH

A very rare useful and valuable commentary on Mishkat in two volumes by Abdalhaqq bin Saifuddin bin Sa'd Ad Dihlawi عبد الحق بن سيف الدين بن سعد الدهلوي, a well known Indian Arabic and Persian scholar historian traditionist and Sufi who composed a number of works in the Arabic and Persian languages on different subjects. He died in A H 1052 = A D 1642 see Sabhat al Marjan fol 120 Rien Persien Catalogue vol 1 p 14 Lib Cat vol vi No 490

VOLUME I

Beginning —

سبحانك لا علم لنا الا ما علمنا انك انت العزيز الحكيم رب انم
لنا نورنا و اعزلنا الحج *

It is stated in the preface that the author studied Mishkât and the six canonical collections of traditions under Shaikh 'Abdal Wahhâb (d A H 1001 = A D 1592), and received the sanad for narrating Hadîs from the above mentioned Shaikh. The commentator gives us to understand that when he had nearly finished the first half of his Persian commentary on Mishkât, it occurred to him to undertake an Arabic commentary on the same. Hence he began to write an Arabic commentary on the 17th of Dû al Hijjah, 1019, and completed it in Delhi on the 24th Rajab, A H 1025. A period of five years and some months elapsed between the commencement and completion of the present commentary, regarding which period 'Abdalhaqq in the following colophon explains that for more than two years he was obliged to give up the work entirely, and that in the remaining period he composed the following works in addition to the present commentary —

I More than half of the Persian commentary

II A commentary on Futûh al Gaib

III A few treatises on different subjects

The colophon runs thus —

قال المؤلف القدير الى الله العزى الحكى العالى عدد الحق من
سيف الدين الدهلوى البخارى العادى الكفى رحمهم الله على اسلافه
وبارك الله فى اخلافه دم بسود هذا السرح يوم الاربعاء الرابع والعشرون
من شهر ربيع الاول سنة الف و خمس و عشرين من هجرة سيد المرسلين
وحاتم البدين صلى الله عليه و على آله و اصحابه و اتباعه اجمعين و كان
استداده فى الدال عشرين من دى الحجة سنة الف و تسعة عشرين و ربع
مساء فى الدس بطلع مجموعة اكار من سنتين و قد انضم معه فى هذه
المدة من السرح العارسى على اكثر من نصف المسكوة و شرح فاج
العبد فى جزء كبير و رسائل اخر ما استمل سنة كاملة و قد حتم
فى الخاتمة العادىة بلدة دهلى *

Written in good Naskh

No 362

foli 20 lines 21 size 10 x 6¹ 8 x 1¹

VOLUME II

A continuation of the above work beginning with كتاب السج and ending with the commentary on the last Hadith of Mishkat. No other copy of the present Arabic commentary is known to us but it is mentioned together with a copy of the Persian commentary by the same author in Br Mus Suppl No 141. The latter commentary was printed in Calcutta A H 1211-9.

Both the volumes are written in the same hand. Not dated apparently 12th century A H.

No 363

foli 45 lines 21 size 10 x 6¹ 8 x 1¹

نجم المسكوة

NUJŪM AL MISHKĀT

A commentary on Mishkat dealing with the explanation of difficult words and passages and of points relating to theology and jurisprudence. The commentator's name does not appear anywhere in the text but the following note on the title page نجوم المسكوة لصدى بن سرف (it is Nujum al Mishkat by Siddiq bin Sharif) and a note at the end which runs thus في الكتاب المسمى بنجوم المسكوة للعلامة محمد صدق بن سرف (the end of Nujum al Mishkat by Muhammad Siddiq bin Sharif) tell us that the present commentary is by Muhammad Siddiq.

A copy of the work with the author's name therein is noticed in the Pampore library (see printed list p 121) but the date of the author's death is left blank in the printed list.

The fact that Muhammad Siddiq in the colophon of another of his compositions Sharh az Zawajir (see Hand list No 2637 2) says that he completed the same in A H 1032 (قال المؤلف تم في ليلة الثناي الخامس عشر من القعدة سنة اثنى وثلاث مئذ الاف) gives us reason to believe that he was a scholar of the 11th century A H.

Beginning —

الحمد لله الذي هدانا لهذا ما كنا لنهتدي به لولا ان هدانا الله وسبح
ان لا اله الا الله نعوذ بالانام والاحرام
فادب ان اسرح

عريب العاطة و ابن جعدانه و اسرارة و اطبر احكامه و حكمه و اطلع على ما
 رسله الاقدام و ما اصله في الاقوام و ما تمسك به المتدعة على انطال
 السريعة و ما تسب به الابعده لعدم الذين الكدعية . . و سمعه نجوم
 المسكوة *

Written in Naskh Not dated, apparently 11th century A H
 Foll 476-485 are supplied in a later hand, not dated, apparently
 12th century A H

No 364

fol 245, lines 9, size $10 \times 6\frac{1}{2}$, $6 \times 3\frac{1}{2}$

مدارج الاخبار

MADÂRIJ AL AKHBÂR.

An incomplete copy of Madârij al Akhbâr, a work on the lines of Masâbih (No 344 above) with a slight difference noted below, containing a collection of Hadîs taken from the six canonical collections of traditions and a few other works omitting the Isnâd and adding after each Hadîs the abbreviated name of the work from which the tradition is taken The addition of a reference, after a Hadîs, is the point of difference in the arrangement of Masâbih and the present work The work is divided into 25 Kitâbs, and sub-divided into various Bâbs, and some of the Bâbs are divided into Fasls

Author Shaiikh Mubârak bin Aizânî al Ruhtakî al Banârasî
 شيخ مبارك بن ايزاني الرهتكي البنارسى, an Indian scholar of the 13th century A H

The first three Kitâbs and a portion of the 4th Kitâb are wanting

The work begins abruptly with the 14th chapter of the 4th Kitâb thus —

. منها علامه الحاء واحدة و الميم واحدة و العاف واحدة - م - من صلى
 على واحدة صلى الله عليه عسرا الم *

There are six lines only of the 14th chapter, after which the 15th chapter of the 4th Kitâb opens thus الباب الخامس عسري السعد

On fol 19 the 5th Kitāb begins thus —

الكتاب الخامس في الحديث وهو مستعمل على نمائه ادواب *

The work ends with a Hadīṣ of the 27th chapter of the 27th Kitāb (كتاب الغنى) thus —

م الداء ابو هريرة من اسد امنى لى حنا ناس يكونون بعدى بو
احدهم بو أبى ناعله ماله *

Written in Naskh Dated Jawanpore A H 1252

Scribe محمد طالع الفارنى بسا والقلواروى البارى وطنا

The scribe in the following note dated A H 1252 tells us that the work before its arrangement was called *Mashariq al Anwar* but after being arranged it was named *Madarij al Akhbār*

قد سمع هذه المسححة السريفة من ادب النبى المصطفى على
الله عليه وسلم المسمى بعدا ح الاحبار كان اسمه قبل الدرس مساق
الادوا والعما سمي الاسلام والمسلمين سمي مفاك من اراى الرشدى
الغرسى قدس الله اسراره الخ حتم س ١٢٥٢ *

COLLECTION OF HADÎS FROM CERTAIN RELIABLE WORKS ARRANGED IN A SPECIAL ORDER.¹

No 365

foli 499 lines 9, size 11 x 9, 7 x 4½

مشارق الأنوار

MASHÂRIQ AL ANWÂR.†

A work containing a collection of 2,246 genuine Hadîs taken from the author's two works, *Misbâh ad Dujâ* and *Ash Shams al Munî*, and from *Ash Shihâb* by Qudâ'î (*d* A H 454 = A D 1064), and from *An Najm* by Iqlisî (*d* A H 550 = A D 1155). Each tradition is accompanied by a reference to Bukhârî and Muslim, and the work is divided into 12 Bâbs sub divided into various Fasls. Each Fasl comprises a group of traditions beginning with a word belonging to one of the 100 grammatical regents (مائة عامل). Thus the whole work consists of the 100 grammatical regents and the Hadîs beginning with them. Dr Rieu, in *Bi Mus Suppl* No 145 paying no attention to the arrangement of the present work, remarks that the work is arranged in alphabetical order. Dr Hidâyat Husain, basing his opinion entirely on Dr Rieu's remarks, holds that the work is arranged in alphabetical order. See *Bûhârî Lib Cat*, vol II, p 30, recently published.

Author Hasan bin Muhammad bin Hasan bin Haider bin Ali bin Ismâ'il al Hanafî al 'Umarî بن محمد بن حسن بن حيدر بن علي بن اسماعيل الكنعاني العمري commonly called Radiaddin (رمى الدين). He was born in Lahore (India), A H 577 = A D 1181. In his childhood he was taken away by his father to Gazna, where he completed

* According to this arrangement, which seems to have been observed by very few authors, all Hadîs beginning with a word belonging to one of the 100 grammatical regents are grouped under each regent, thus affording facility to a scholar in finding the Hadîs and identifying it from the first word of the Hadîs.

† Though the present work is a collection of Hadîs from the four works referred to in *Mashâriq* yet, as a matter of fact, it is indirectly a collection of 2,246 Hadîs from Bukhârî and Muslim.

his studies under his father and other persons. He soon succeeded in establishing his reputation as a specialist in tradition and philology. In A H 615 he came to Bagdad where he spent his time as a teacher and author. During his stay in Bagdad for about 1½ years he obtained access to the Caliph Násir billah (A H 573-622 = A D 1179-1220) and became a favourite scholar of his court. In A H 617 the Caliph favoured him with the appointment of Caliph's consul in India where he served for about 17 years. The author while holding that responsible post devoted a portion of his time to literary work and gained a good reputation in India as an author and as consul. In A H 634 he returned to Bagdad where he permanently settled and devoted the rest of his life to literary work and to delivering lectures on different branches of literature. He had a great desire to be buried in Meccah and even expressed his desire in the preface of the present work thus: *أما ما حمداً أعبره ثم* A few hours prior to his death in Bagdad he asked his son to bury him in Meccah. After his death in A H 650 = A D 1220 his dead body was taken away to Mecca as desired by him and there he was buried. He left more than 20 works nine of which are noticed in Brock vol 1 p 360.

For the author's life see *Al Jawahir al Muḍīyah* fol 556 *Buḡya* by Suyutī fol 179 *Tabaqat* by Aḥī Qarī fol 116' *Subhat al Marjan* fol 64^b Brock vol 1 p 360.

Beginning —

الحمد لله معي الزم ومعي العلم *

The following abbreviations are used ح for Bukhārī م for Muslim ق for both of them.

The first Fasl of the first Bab which consists of a group of traditions beginning with the word Man (من) begins thus —

من أمس بالله ورسوله وأقام الصلاة وصام رمضان كل حقا على الله

أن يدخله الجنة هاجر في سبيل الله أو جلس في أرضه التي ولد منها *

For other copies of the work see Br Mus Suppl No 140 Paris 737 Alger 476 Jem 280-4 Cairo vol 1 p 420 Berlin No 1322. The work with an Urdu translation was lithographed in Lucknow in A H 1319.

Written in good Naskh. Not dated apparently 8th century A H.

No. 366.

foll 369, lines 25, size 10 × 6, 7 × 3½

تكملة الأبرار

TUHFAT AL ABRÂR.

A commentary on the preceding work, giving grammatical explanations of the difficult words and passages, with explanations of those Hadîs contained in the work which relate to points of theology and jurisprudence, by Akmaladdîn Muhammad bin Muhammad bin Mahmûd al Bâbartî اكمل الدين محمد بن محمد بن محمود البارتى, a well-known Hanafî scholar, author of a large number of works. He was specially known in jurisprudence and in philology. He was born in Bâbartâ (a town near Bagdâd), A H 710 = A D 1310 and completed his studies in A H 740. At the end of A H 740 he was appointed professor in the monastery of Shakhûniyah in Egypt, where he permanently settled. He enjoyed a great reputation, as an author and as a professor, till his death in A H 780 = A D 1380, and left behind him a large number of pupils and compositions. For his life and works see *Ad Durai al Kâminah*, vol 11, fol 350, *Husn al Muhadarah*, Hand-list No 2321 fol 317, *Brock* vol 11, p 80. The present commentary is in two volumes.

VOLUME I

Beginning abruptly thus —

انما و على اعراف المكد في محل الحال اى مستعلينا على اعراف
المكد كذا قبل ويجوز ان على اعراف في محل النصب بمعواته الخ *

The present volume is an incomplete copy, wanting a few folios at the beginning. Hence neither the commentator's name nor the title of the commentary is traceable from the work itself. *Hâj Khal* vol 11, p 268 mentions a commentary by the same author on *Nashâriq* under the title of *Tuhfat al Abrâi*. The commentator, on fol 64, refers to another composition, *At Taqîr*, as his own, thus , و قد ذكرنا معناه و احترانه في التقرير شرح اصول فخر الاسلام , and *At Taqîr* is admittedly one of the compositions of Akmaladdîn. The above facts give us reason to hold that the present commentary (*Tuhfat al Abrâr*) is by Akmaladdîn. For other copies of the work, see *Br Mus*, 1575, *Cairo*, vol 1, p 335.

No 367

foli 362 lines 20 size 11 9/16 7 x 4 1/2

VOLUME II

Continuation of the preceding volume ending with the commentary on the last Hadis of the 10th Bib

The present volume is also incomplete wanting the comments on the last three Bibs of Mashariq

Both the volumes are written in Nasta'liq. Not dated but a note at the end dated A H 1177 mentioning that the MSS (vols I and II) were in the possession of one Aminaddin Muhammad indicates that the MSS were written in or before that date

No 368

foli 131 lines 20 size 11 1/4 x 7 1/4 8 1/2 x 4 1/2

مبارق الأزهار

MABÂRIQ AL AZHÂR

Another commentary on Mashariq by Abdallatif bin Abdalaziz بن عبد اللطيف بن عبد العزيز commonly called Ibn al Malik (ابن الملك) a scholar and traditionist of the 9th century A H the dates of whose birth and death are not fixed by his biographer

Beginning —

الحمد لله على هداه الهداه والسلام طبعه الداه السلام

بقول سيد اللطيف بن عبد العزيز المعروف بابن الملك

سمعه بمصر الأزهري في شرح مسائل الدوا المع

For other copies of the work see Brook vol I p 361 Berlin Nos 1323-24 Wien 1511 Paris 758-9

Written in good Nasta'liq Dated A H 1061

Scribe حسن بن عبد المعز

No 369

foll 427, lines 11, size 10 x 6 7 x 3 $\frac{1}{4}$

نوارق الانوار

BAWÂRIQ AL ANWÂR.

A very rare abridgment of Mashâriq al Anwâr

By Hâmîd bin Muhammad bin Ishâq اسحاق بن محمد بن اسحاق

Both author and work are unknown. The following author's colophon, containing the words نوارق الانوار كتاب ناص من ناص (the completion of the draft of Bawâriq took place in A H 1022), indicate that the author was alive in A H 1022 —

ودفع العراع من ناص كتاب نوارق الانوار من صاحب الاحبار نعون

الله العفار ورسوله المختار واصحابه الاحبار و آله الانوار سنة ١٠٢٢ *

Beginning —

ان افضل الكلام و احسنه في الابداء و الاحتتام الحمد لله العلام

. اما بعد قال الكعبر الراحي الى رحمه الله الخلاق حامد بن محمد بن

اسحاق جعله حامدا في الافاق السح *

The author says in the preface that, finding difficulties in the arrangement followed in Mashâriq, he has arranged the present abridgment according to the division observed in Bukhârî and Muslim indicating however in every case the original division observed in Mashâriq (الكتاب الاول في الباب) The division observed in Mashâriq is indicated thus —

الكتاب فيها اوله انَّ ~ انَّ الله لا يبطر الى صوركهم السح *

The entire work is divided into 157 Kitâbs, each sub-divided into several Bâbs

Written in good Naskh Dated A H 1022

WORKS ON HADIS ON MISCELLANEOUS SUBJECTS *

No 370

foli 130 lines 24 size 8½ x 6½ 6½ x 5½

الادب المفرد

AL ADAB AL MUFRAD

A very useful work on Hadis dealing with ethics describing the 490 principal moral precepts which Muhammadan are directed by the Prophet to observe divided into 490 Bab.

By Muhammad bin Isma'il al Bukhari محمد بن اسمعيل البخاري
(d A H 256 = A D 870 see Lib Cat vol 5 part 1 p 13)

Beginning —

ب قول الله تعالى وصدقنا الانس والناس احسانا حديثا ابو الوليد قال
حديثا شعبه سألت النبي صلى الله عليه وسلم اى العمل اصبط الى
الله تعالى قال الصلوة على زوجها قلت ثم اى قال ثم بر الوالد والى

The work ends with the last chapter thus —

لا يكن بعضك لبعضا الى *

Neither the name of the author nor the title of the work is given anywhere in our copy but the fact that Muhammad bin Abdarrahan as Sahkawi (d A H 902 = A D 1491) in his work Al Jawahir (see Hand list No 1415) on fol 17 quotes the following Hadis from Bukhari's Al Adab al Mufrad وعن ابي سعيد الخدري رضى الله عنه عن النبي صلى الله عليه وسلم قال حصل لنا لا نعمل فى امر من العمل وسوء الادب رواة البخاري فى الاب المفرد which finds place here on fol

The traditions in these compositions are collected from the different books and suras on each particular point in a separate treatise or work. The object of having the Hadis concerning each point collected in a particular work is to facilitate reference and thus to extend the utility of Hadis. If a collection is made of all the compositions of this nature it will be hardly possible to say that any point in a minor one relating to jurisprudence theology theology or ethics is left out.

34^b at once gives us reason to believe that the present work is *Al Adab al Mufrad* by Bukhârî. Again, Bukhârî's *Adab al Mufrad*, without beginning is mentioned in *Ithâf*, p. 7 and the last Hadîs of the work quoted in *Ithâf* is the same as the last Hadîs in this copy. Bukhârî collected the Hadîs in the present work from his own sources.

The work is not mentioned in Brock, but a printed copy of it dated Agra A. H. 1306 is noticed in the Rampûr Library (see Rampûr printed list, p. 61).

Written in good Naskh. Not dated, apparently 11th century A. H.

No 371

fol. 180 lines 13 size $8\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

عمل اليوم واليلة

'AMAL AL YAUM WA AL LAILAH.

A rare work on a collection of Hadîs, dealing with prayers (اعماله) relating to each of 410 acts connected with day and night divided into 410 chapters.

By Abû Bakr Ahmad bin Muhammad bin Ishâq as Sunnî أبو بكر أحمد بن محمد بن إسحاق السني, a traditionist and a pupil of Nasâ'î (d. A. H. 302 = A. D. 915), the author of the 5th canonical collection of traditions (see Lib. Cat., vol. v, part 1, No. 215). He died 11 A. H. 369 = A. D. 974, see Huffâz, vol. iii p. 151, *Mir'ât al Janân*, fol. 122 Brock, vol. 1, p. 165. Nasâ'î, the author's *Shaikh*, is also known to have composed a work on the present subject under the same title, but the present work is regarded as more valuable and useful than Nasâ'î's. The present copy begins with the Isnâd, thus —

السبح الامام العالم بعدة السلف طرار الخلف ملحق الاحقاد فخر الدين
ابو الحسن على بن احمد بن عدد الواحد بن عدد الرحمن بن اسمعيل بن
مصور السعدي المعدسي قراءة عليه و انا اسمع في سنة سبع و ثمانين
و ستمائة قبل له احبرك الامام تاج الدين ابو اليمان زيد بن الحسن الكندي
قراءة عليه و انا اسمع في سنة اثنين و ستمائة و اربعين قال احبدا ابو الحسن
سعد الخير بن محمد بن سهل الانصاري قراءة عليه و انا اسمع في سنة اربعين

حمسمانه قال احضر السبع الامام شيخ السجوح ابو محمد سعد الرحمن بن
احمد بن الحسن الدي ول احضرنا الاعمى ابو نصر محمد بن الحسن
الكسا قال احضرنا السبع ادرك احمد بن محمد بن اسحاق السبي قال حم
الله رب حفظ السلس واسعاه بذكر الله *

The above Isnad tell us that Ali bin Ahmad (d A H 690 = A D 1291) a prominent traditionist of the 9th century A H and the author of *Mashikhat* (No 332 above) studied the present work in A H 680. The Isnad of Ali bin Ahmad for narrating the present work commences from Tajaddin al Hindi one of the former *Shaykhs*. The chain of the sources of Tajaddin ends with the author. As our copy is dated A H 1290 it is necessarily a transcription of the copy bearing the above Isnad. An incomplete copy of the work is noticed in Berlin No 3000.

Written in fair Naskh

No 372

foli 26 lines 17 size 6¹ x 4¹ 5 x 3¹

كتاب الاسكهار

KITÂB AL ASKHIYÂ'

A very rare treatise on Hadis dealing with the excellence of generosity by Abul Hasan Ali bin Umar ad Diragutni او الحسن علي بن عمر الدارطني (d A H 380 = 990 see No 301 above)

Beginning —

به التوفيق الاستعانه حديثا على بن سعيد بن الفضل بمصر ول حديثا
سعد الله بن سليمان نا حعفر بن محمد اله رتل بنا حلف بن يحيى الاعمى
نا بنده بن مد الواحد عن يحيى بن سعيد عن سعد بن مسدد بن ابي
شرية صلى الله ال سول الله صلى الله عليه وسلم قال ول الله ر حل
ادعي ادعي لك الا *

This treatise is not mentioned in any catalogue

A note on the title page says that the MS was in the possession of one Muhammad bin Abi l Qasim bin Abdalham d A H Shafi'i من كتب القفر الى الله محمد بن ابي القاسم بن عبد الحميد السامي

Written in good Naskh Not dated, apparently 6th century

A H

No 373.

fol 82, lines 27 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

مسكل الحديث

MUSHKIL AL ḤADĪS.

This old copy of a useful work, designated on the title-page 'Mushkil al Ḥadīs' contains a collection of traditions being the sources according to Mu'tazilah and Muḥabbihīn (see for a description of the theories of these two sects, *Shahrastanī Harbrucker's* translation, vol 1, p 89), for their theological theory, which assigns bodily attributes to God. Each Ḥadīs is followed by an explanation supported by the Qur'ān and other Ḥadīs in refutation of the explanation offered by those two sects.

Author Abū Bakr Muhammad bin Hasan bin Fūrak *أبو بكر محمد بن حسن بن فورق*, an eminent Sunnī follower of 'Aṣḥ'arī (*d* A H 324 = A D 936), and a native of Isfahān. His reputation in theology, jurisprudence and philology stands very high and he is also known as a traditionist and preacher. He spent his life-time as a professor of different branches of learning in 'Irāq and Nishāpūr subsequently he came to Gazna, where he had many controversies with the scholars of that place. It is said that he defeated them in these discussions. Unfortunately, on the way to Nishāpūr, the author died of poison, in A H 406 = A D 1015. His dead body was brought to Nishāpūr, where it was buried. Ibn Mulaqqin, in his *Tabqāt*, fol 29, on the authority of Ibn Hazm (*d* A H 456 = A D 1064), says that Sultān Mahmūd of Gazna misunderstanding the author's declaration that *سبحا صلى الله عليه وسلم ليس هو رسول الله اليوم* (the Prophet is not the messenger of God at present but he was in the past), put him to death. He left behind him a large number of pupils, and more than 100 works on different subjects. For his life and works see *Mir'āt al Janān*, fol 244ⁿ. *Tabaqāt ash Shāfi'iyah* by Ibn Shuhba, fol 25ⁿ. Brock vol 1, p 166.

Beginning —

الحمد لله المنعصل بعممه المستطول بأيادي و بدمه الذي حص من
شاء بدياته من غير حاجة . . . اما بعد بعد و بعد اسعدكم الله

مطاونكم التي املأه ك ب تذكر منه ما استند على الحديث المروي
 من رسول الله مما يوجب طهارة السنة
 نحو الحجة المعتبرة الرافضة الحسنة من باب هذه العروة بالعدا
 من سائر اهل الاهواء الدلالة بقصد داحا فعل هذه
 الحدا د م بذلك المنع على اصعفاء الم *

The title is not given in the body of the work and no particular title of the work is known hence a copy is noticed in Lied No 1724 under the title of المسموعة التي طافها السنة and another copy of the work without any title is mentioned in Br Mus Suppl No 1404 as a treatise of Ibn Furak In the colophon it is designated على ما اسئل طاف من صحيح الحديث مما روى عن السنة

Another work under the title of Muḥkil al Ḥadīs wa Caṭibuhu is noticed in Raḡib No 180 but the subject of the work noticed in Raḡib and the subject of the present work are not the same Only two copies of the present work are noticed one in Lied No 1734 and the other in Br Mus Suppl No 1404 as mentioned above

Written in fair Nashḥ Dated A H 607

No 374

fol 12, lines 26 size 9¹ x 6¹ 7¹ x 9¹

المعنى من رضى السهاب

AL MUNTAQĀ MIN RAUD ASH SHIHĀB

A commentary on 984 Ḥadīs mentioned in Raud ash Shihāb the commentator's own work dealing with the special merits of the Prophet by Ahmad bin Mahmud bin Mas'ud al Qunawī أحمد بن محمود بن مسعود القونوي Neither the author nor his works are mentioned in any catalogue and the biographical works available do not help us to identify the author or to fix with certainty the century to which he belongs The following passages on fol 12^{ra} of the present work however tell us that the author was a pupil of Shrah al Muṣaid bin Abi al Khair a famous Sufi of the 5th century A H see Berlin No 368

كما قال انس بن مالك ابو سعيد بن ابى الخير سبخى و منه رحمة الله عليه
انس بن مالك ثم واقع و الانس بن مالك بن ساطع الخ *

The Sûfî Abû Sa'îd bin Abî'l Khair was a contemporary of Abû 'Alî Ibn Sîna (d A H 428 = A D 1037). The above facts lead us to conclude that our author was also a scholar of the 5th century A H.

Beginning —

الحمد لله وحده و صلواته على من لا نبي بعده و الحمد لله الذى
هدى امته تمام الصلوة . . . و بعد يقول الحمد المقتدر الى رحمة ربه
و عقوبته احمد بن محمود بن مسعود القزوينى . لما مرعب من تالف
روص السلف . . . فى بيان الهدى و الآداب السريعة . . . سالى بعض
أحوالى ان اذكر الالفاظ الهدية و افنصر على معادها . . و سميت المتقى
من روص السلف *

Written in fair Naskh Dated, A H 1273

Scribe احمد بن علي بن محمد المالكي

No 375

fol 192 lines 15, size $8\frac{1}{2} \times 6\frac{1}{2}$, 7×5

انس الممطعين

UNS AL MUNQATI'ÎN.

A work on a collection of 300 Hadîs on ethics followed by 300 edifying narratives. The Isnâd is omitted throughout. The work is divided into two parts, bound in one volume.

Author Al Mu'âfa bin Ismâ'îl bin Hasan bin al Husain المعافى
ابن اسماعيل بن الحسن بن الحسن بن الحسن, a well-known scholar versed in the
Qur'ânic branches and in traditions. He was born in Mausil, A H
551 = A D 1156, and died in A H 630 = A D 1233, see Br Mus Suppl
No 112, Brock, vol 1, p 358.

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله
و آل المعقور الى الله تعالى اسمعيل بن حسن بن حسن بن

أبى الحسن عرفة الله حمة استعرب الله سى جمع كتاب يستعمل على
 بالله به حدب عن سول الله على الله عليه سلم *

The first part ends on fol 89 thus —

بم الحبر الال من كتاب انس المنقطع بنحمد الله سونه بنلوة
 الحبر النبى الحدب الحالى الخمسون بعد المائة *

The second part begins on fol 89¹ thus —

الحدب الحادى الخمسون بعد المائة سول الله على الله عليه
 وسلم من مسلم اطعم احدا حتى يسفحه اسم

The work end with a *khātimali* consisting of the different names of the Prophet

For other copies of the work see Goth 61. Berlin Nos 877-6
 Br Mus Suppl No 114 Cairo vol 1 p 273 Alger 81-20
 Escur 440

Written in good *Nashh* Not dated apparently 7th century
 A H

Foll 1-14 are written in a later hand apparently of the 10th
 century A H

No 376

fol 240 line 27 size 11 $\frac{1}{2}$ x 7 84 x 5

الرب و الرهب

AT TARGÎB WA AT TARHÎB

A work on a collection of *Hadis* dealing with the inducements for doing good and with warnings against committing evil The entire work is in two volumes

Author Abu Muhammad Abd al azim bn Abd al qawm al Mundiri المندرى an eminent scholar professor autho and traditionist He was born in Egypt A H 581 and after completing his early education left Egypt to continue his higher studies in other places such as Arabia Damascus and Alexandria where he studied under the known scholars of the day He established a reputation for masterly ability in *Hadis* as well as in jurisprudence For a short time he delivered lectures in Fama

No 377

fol. 239 lines 1, size $10\frac{1}{2} \times 7 \frac{1}{2} \times 3$

VOLUME II

A continuation of the preceding. Written in the same hand. The present volume has the two following notes at the end.

I. An autograph note by Ali bin Ahmad al Qalqalshandi (A.H. 480 = A.D. 1400) a well known Shafi'i scholar and traditionist who worked as professor of tradition in the Madrasah al-Madaniyah of Egypt and in some other Madrasahs (see Muja'im Ibn Hishm to 141). He gives us to understand that the present copy was compared with the copy transcribed by Ibn Hajar in A.H. 806.

الحمد لله بلغ العلم من اهل الى اخره على اهل سبط سجدنا
سبح الاسلام الحافظ احمد بن علي بن حنبل رحمه الله رحمه الله
سبح خمس من اهل العلم الا احدا صلى الله عليه وسلم
سلم الله كنه العبد على بن احمد القاسمي الساعي حامدا مصلنا *

This note and the note at the end of the first volume are in the same handwriting hence we may conclude that the latter is by the same Ali bin Ahmad al Qalqalshandi.

II. Another note written by Muhammad bin al-Harith al-Harithi tells us that he studied from the present MS under his father in A.H. 1066.

الحمد لله حدة بلغ العدد العبد العبد المعروف بالمعروف بالمدب
العبد محمد بن اسحق بن علي بن ابي ردة اذكر
سبح وسبح راف من المعجزة الم *

Neither volume is dated but the statement contained in the note to the first volume and repeated in the first note to the present volume gives us reason to hold that both volumes were written in or before A.H. 526.

No 378

fol 273, lines 30 size $10\frac{1}{2} \times 7$ 8×6

The Same

Another copy of the same in two volumes bound together. The first volume ends on fol 192 and the second begins on fol 193. Both volumes begin and end as in the preceding copy.

Written in good Naskh. Dated, A H 1143

Scribe حسن بن احمد العفارى

The scribe in his two notes, one at the end of the first volume and the other at the end of the second, tells us that the present copy was transcribed in A H 1143 for the use of Muhammad bin Ismâ'il bin Salâh, one of the Amirs of Sina (in Yaman) and a well known scholar and author, who died in A H 1182 = A D 1771 (see No 339 above). The note at the end of vol 1 runs thus —

تم الحز الاول من الترمذ والتربيد . . . وكان تمام نسخ الجزء
الاول سنة ١١٤٣ استكتبه المعتمد سيدى . محمد بن اسمعيل بن
صالح الامير . بخط امير العداد حسن بن احمد العفارى *

The second volume has a similar note at the end

No 379

fol 243, lines 25, size $10\frac{1}{4} \times 7$ 8×5

The Same

Another valuable copy of the first volume of the preceding work, with the same beginning and ending

Written in good Naskh. Dated A H 835

This copy has six notes at the end

I A note much mutilated. So far as it is legible at all, it gives us to understand that the present copy was compared with a copy of the work corrected by Ibn Hajar (*d* A H 852 = A D 1449) and some others

II An autograph note, by Hasan bin 'Alî al Qawwimî a well-known scholar of the 9th century A H, and author of a commentary on the present work (see for a copy of his commentary, Br Mus Suppl., No 148). He tells us that the present copy was for some time in his possession

ملته نظروا له في حسن سبلى الله على ١١٠ دوعدد بالكتاب
ارادى فاعلم في ان ح اعمس عرقه و كانه جميع المسلمين

III One Mu trfa bin Ahmad bin Ali inspected the MS in
A H 1107

سرب د نظروا في هذا البحر اعظم
به مصطفى بن احمد بن سبلى اصداغ ابع سربى فعدده سنة ١١٠٧

IV One Ubaid az /awwadi al o inspected the MS in A H
1127

سرب د نظروا في هذا البحر
اسر اعدد عدد بن سبلى ارادى *

V One Ahmad bin Muhammad al Wahbi went through the
MS in A H 1099

ادطلع لمي سد الكاف اعدد ااحى اى عو به اندر احمد بن
محمد ابو حسي احاكى سنة ١٠٩٥

VI One Ahmad bin Ibrahim al Malik al o went through the
MS in A H 1116

طبع هذا البحر اعدد اندر ااحى عو به اندر احمد بن ابراهيم
احاكى سنة ١١١٦ *

No 380

fol 40 lines 22 size 9 x 6 1/2 9 x 11

الباش على انكار البدع والكواث

AL BÂ'IS 'ALÂ INKÂR AL BIDA'I WA AL HAWÂDIS

A collection of Hadis dealing with the illegality of some newly introduced prayers in Islam and especially **صلوة الرعاع** a kind of prayer which is known to be repeated on the night of the first Friday in the month of Rajab and according to some on the night of the 14th **Shab bin** as appear from the following **١١٩٩٦٦٦٦** in the work **واما صلوة الرعاع فالمسور في الليل اليوم اما نصلي بن** العساس **لله اول حمة** في سر رجب وقد سن حكاة الاعام **ابونكر الطرموسى** زمان **حدوثها و ظهورها** وسبق في **الحكاة** اما ان **صلوة** **لله العصف** عن **سعلان** **كان** **تسمى** **صلوة الرعاع** **الح ***

Author Abû Muhammad 'Abdarrahmân bin Ismâ'il bin Ibrahim أبو محمد عبد الرحمن بن اسماعيل بن ابراهيم, commonly known as Abû Shâma. He was born in Damascus A H 599 = A D 1302 and after studying in his native place, he left it for other countries where he studied under known professors. He was a specialist in Qur'ânic branches, tradition and jurisprudence. He is also known as an historian and his work *Al Raudatayn fî Akhbâr ad Daulatayn* (see Hand-list, No 2223) is specially noteworthy as a valuable history of Egypt. He composed many works on the subjects named above. In A H 662 he was appointed Principal of Dâr al Hadîs Ashrafîyah in Damascus where he worked till his death in A H 665 = A D 1268 see *Tabaqât Ibn Mulaqqin*, fol 117, Brock vol 1, p 317.

Beginning —

الحمد لله هادى الورى طرق الهدى و راحرهم عن اسباب التهلكه
و الردى و صلوته و سلامه على عباده الدين اصطفى الي *

The author succeeded in the present work in proving that the Hadîs in favour of *صلوة الرعائب* is false.

The work is rare, not being mentioned in any catalogue.

Written in fair Naskh. Dated A H 1302.

No 381

fol 110, lines 15, size 9 × 5 6½ × 3

كتاب فى الحديث

KITÂB FÎ AL ḤADÎS.

A work on Hadîs, designated on the title-page *Kitâb fî Hadîs*, dealing with punishments for crimes and sins and with warnings against committing the same. By Abû 'Abdallâh Muhammad bin 'Umar bin Muhammad al Bagawî محمد بن عمر بن محمد البغوى. Neither the author nor the work is to be traced in any catalogue, but that the author belongs to the 7th century A H we may conclude from the fact that the seven traditionists are the only intermediate sources between the author and the Prophet, as appears from the following beginning, which runs thus:

الحمد لله رب العالمين و العفة للمتقين و الصلوة و السلام على سيدنا
محمد و آله و صحبه اجمعين قال حدثنا الشيخ الامام الاحل جمال السنه

No 382

foll 25, line 9, size 9 x 5 6 x 3

المُنْتَخَبُ مِنَ السَّهَابِ

AL MUNTAKHAB MIN ASH SHÎHÂB.

A work containing 210 genuine Hadîs, taken from Shîhâb, a work on Hadîs dealing with ethics by Qudâ'î (d A H 454 = A D 1064)

By an anonymous scholar, who says in the preface that he noticed a treatise by Dû an Nasabain 'Umar bin Hasan (d A H 633 = A D 1236), in which that author has dealt with genuine, weak, false and some other classes of Hadîs taken from Qudâ'î's work. A treatise dealing with the Hadîs of Qudâ'î, by Dû an Nasabain, is mentioned in Huffâz, vol iv, p 213 as having been composed under the order of Sultân Kâmil of Egypt (A H 615-635 = A D 1218-1238) وأمر (الكامل) أن يعلق شيئاً على كتاب السهَاب فعلق كتاباً منه على أسانيدِه. Our present anonymous author finds that Dû an Nasabain omitted 13 genuine Hadîs in his treatise, hence the present work contains 210 genuine Hadîs, as compared with 197 mentioned by Dû an Nasabain

Beginning —

الحمد لله رب العلمين كما حمد نفسه و صلى الله على خير خلقه
 محمد رسولہ الذي اثار به الدين و اطلع بنمسه و سلم تسليماً اما بعد بعد
 استخبر الله سبحانه و تعالى في جمع هذا الكتاب المثير من كلام سدد
 المرسلين و ذلك لاني لما تأملت كتاب السهَاب للعصاعبي رحمه الله عليه
 فوجدت حظ سددنا الفقه الامام العارف دوالسدين رحمه الله عليه مكتوباً
 مذكراً على كل ما يحتوى عليه كتاب السهَاب من الاحبار الصحيحة والصعبة
 و الباطلة و الموضوعه و المنكر حسب ما صححه سددنا العارف
 دوالسدين الح *

The fact that the words سددنا (my master or teacher) are used twice by this author in addressing Dû an Nasabain and are not used for Qudâ'î and other authors quoted in the work, gives us reason to conclude that the anonymous author of the present work was alive in the 7th century A H and was a pupil of Dû an Nasabain

Written in fair Naskh Not dated apparently 11th century A H

No 383

fol 93 lines 21 size 8 x 6 6 x 4

دفع الذكر وما ورد في فصل
الحيل من الا حمار

BADÎ' AT TIDKÂR FÎ MÂ WARADA FÎ FADL AL KHAILI MIN AL AKHBÂR

A work on Hadîs without Isnâd dealing with the excellence of horses with their good and bad points and colours and with horse racing divided into eight chapters. The last chapter contains the name of the horses which were used by the Prophet and some of his companions

By Abu Muhammad Abd al Mu min bin Khalaf bin Abi l Hasan bin Sharaf ad Dimyatî أبو محمد عبد المومن بن خلف بن أبي الحسن بن الشريف دى ديمياتى a well known scholar versed in jurisprudence and philology and a noted traditionist of his age. He was born in Tun (a town in Dimyat) A H 613 = A D 1217 where he studied the Qur'anic branches jurisprudence and philology and afterwards devoted himself to the study of Hadîs. In A H 636 in order to perfect himself in the same he visited Egypt Bagdad Arabia and some other places and attended lectures on Hadîs under numerous well known Shaikhs. The number of the author's Shaikh's as stated in Huffaz exceeds 1300. He was the first professor of Hadîs in the Mansuriyah Madrasah of Cairo. He also worked as a professor in the Zuhriyah Madrasah of Egypt. He died in A H 700 = A D 1300 see Tabaqat Ibn Shuhba fol 112 Inawî fol 202 Huffaz vol iv p 268 Brocl vol ii p 73

Beginning —

بسم الله الرحمن الرحيم
الحمد لله الذي جعل العلم سبباً للهدى والنجاة
وما يستحب من الواجب وما يكره من الشقاء
وما يرى في اعتدائها من العزّة والسوم وما جاء في أسرارها

For other copies of the work see Paris No 2816 Bodl p 384 Lee No 139

Written in fair Naskh Not dated, apparently 11th century A H

Foll 88-93 A treatise on the same subject, by Muhammad bin

Wahîd محمد بن وحيد

Beginning —

الحمد لله الذي كرم الانسان على ما خلق في الارض ... وبعد فاني

جمعت في هذه الاوراق من الاحاديث التي وردت في التخليل *

Neither the author nor the treatise is mentioned in any catalogue

Written in fair Naskh Not dated, apparently 11th century A H

No. 384.

fol 29, lines 15, size $8\frac{1}{2} \times 6$, $6\frac{1}{2} \times 4\frac{1}{2}$

مختصر سبع الايمان

MUKHTASAR U SHU'AB AL ÎMÂN.

An abridgment of *Shu'ab al Îmân*, a work of Baihaqî (d A H 458 = A D 1066) on Hadîs dealing with the 77 important Islamic beliefs

By Abû Hafs 'Umar bin Nûraddîn Abî'l Hasan 'Alî bin Ahmad bin Muhammad ابو حفص عمر بن نور الدين ابى الحسن على بن احمد بن محمد He was born in A H 723 = A D 1323 and, having lost his father in his infancy, was brought up by his step-father, 'Îsa, a Mulaqqîn (tutor) of the Qur'ân in Jâmi' Tûlûn of Egypt With reference to 'Îsâ's post (of Mulaqqîn), the author is called Ibn al Mulaqqîn (the son of Mulaqqîn) His own father, on account of his special merit in grammar, was commonly called Abu'l Hasan an Nahwî, hence our author is also called Ibn Abî l Hasan Nahwî The author, in the colophon of an autograph copy of his work, *Tuhfat al Muhtâj* (see Hand-list, No 819), designates himself by the latter name, thus —

كتب مؤلفه العبد الى عفو الله و عفرانه عمر بن على بن احمد بن

محمد الانصاري السهراني ابى الحسن النحوي *

He studied in Egypt under Isnâwî (d A H 772 = A D 1371) and some other persons In A H 770 he left Egypt for Damascus where he studied under Muglatâ'î (d A H 762 = A D 1361) and others, and became famous for his learning, and was appointed a professor of Hadîs in a Madrasah of Damascus Shortly after, the fame of

his masterly knowledge of jurisprudence induced the authorities of Damascus to appoint him Qadī of the place. He is a noted author of his age having compiled 300 works on different branches of Arabic literature and he is specially noted by his biographers as standing alone in the century to which he belonged in producing so many useful works. Subkī (d. A. H. 771 = A. D. 1371) who was the greatest authority of his age among scholars highly appreciated some of his works which he noticed. His biographers give us to understand that he had his own valuable library containing a large number of books. He died in A. H. 804 = A. D. 1404 see *Tabaqat Ibn Shuhba* fol 191 *Brook* vol II p 92.

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين
و بعد بعد ذكر السؤال من بعض كبار العلماء في السدال عن عدد سبع
البدل الح •

Written in good Naskh. Not dated apparently 9th century
A. H.

No 385

fol 22 lines 20 size $8\frac{1}{2} \times 6$ 6×4

The Same

Another copy of the preceding work beginning and ending like the above. Written in good Naskh. Dated A. H. 1231

No 386

fol 46 lines 25 size $7\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 4\frac{1}{2}$

البدل الماعون في

فصل الطاعون

AL BADL AL MÂ'ÛN FÎ FADL AT
TÂ'ÛN

A most valuable and old copy of *Al Badl al Ma'un fi l'adl at Ta'un* a work on Hadīṣ dealing with the origin of plague with a definition of it and remarks regarding the abandoning of places affected by the plague and regarding the entering into those areas.

holding that Muslim victims to the disease were to be deemed martyrs

By Ahmad bin Alī bin Hajar al 'Asqalānī حمر على بن حجر اسقلاني (d A H 852 = A D 1449, see Lib Cat, vol v, part 1 p 49)

Beginning —

الحمد لله على كل حال و يعود لله من حال اهل الدار و سألته
العفو في الدنيا و الآخرة انه هو العفو العفار . اما بعد بعد تكرار سوال
الاحوان نعم الله بهم في جمع الاحاديث الواردة في الطاعون و شرح عريده
الحج *

The author occasionally offers explanations of certain of the Hadîs The work is divided into the following 5 Babs —

- I Foll 1-4 الباب الاول في مداه
- II Foll 5-23 الباب الثاني في تعريفه
- III Foll 24-32 الباب الثالث في بيان كون الطاعون ساءه للمسلمين
- IV Foll 33-35 الباب الرابع في حكم الكروج من البلد الذي يقع بها و الدحول السا
- V Foll 36-42 الباب الخامس في ما يسرع فعله بعد وقوعه

The work was composed in A H 833

For other copies of the work see Lied, No 2034, B1 Mus Suppl, No 1505, Cairo, vol vi, p 117, Kupi No 255

The MS is not dated, but an autograph note of the author on fol 10^r, which tells us that the MS was studied by Buihânaddîn (d A H 841 = A D 1438) under him (the author) and that during his study of it the MS was compared with the original (بلغ برهان الدس انرايم) gives us reason to hold that the present copy was written in or before A H 811

Written in good Naskh

Foll 43-46 A treatise on 20 Hadîs, entitled 'Amal al yaum wa al Lailah, dealing with prayers for day and night, by Ibn Hajar 'Asqalânî

Written in fair Naskh, but on different paper from the earlier foll

Beginning —

الحمد لله و سلام على عباد الله الذين امطعني اما بعد بعد انتعبي في
هذا الكره عشرين حديثا من صحاح الاحاديث و حسابها فيما يعوله المكلف
في يومه و ليلته الحج *

The present treatise was composed in A H 848 as appears from the following colophon قال جامعة سنجنا شيخ الاسلام سهاب الدين احمد بن علي قدّم في نسخة العاشر والعشرين من سؤال سنة ثمان واربعين وثمانمائة

Though the scribe does not reveal his name yet the words (the compiler my teacher said) in the above colophon lead us to suppose that the scribe was a pupil of Ibn Hajar the author

No 387

fol 23 lines 20 size 6¹ x 34 4¹ x 2

المصنف

AL MUNABBIHÂT

A collection of Hadis (without Isnad) selected and arranged according to a peculiar plan described below for devotional purposes relating to inducements for doing good and for abstaining from evil To these are added a few sayings of saints and philosophers on the same subjects

By Shihabaddin Ahmad bin Ali bin Hajar سهاب الدين احمد بن علي بن حجر (d A H 852 = A D 1449 see Lib Cat vol 1 part 1 p 94) There is no absolute certainty regarding the authorship of this work The preface of the present MS as well as of MS No 389 below and of the India Office MS No 186 distinctly mention Ibn Hajar as the author of the work while the preface of the India Office MS No 187 and of our copy No 388 below suggest one Safiaddin as the author But the fact that Ibn Hajar also designates himself Safiaddin in the preface of the India Office MS No 186 (معنى الله والدس احمد بن علي البروف ناس حجر) gives us reason to conclude that the same Ibn Hajar mentioned in the preface of the India Office MS No 186 is the Safiaddin mentioned in the preface of our copy No 388 and India Office No 187 Thus all the above noted MSS agree in designating Ibn Hajar as the author of the work Broel vol 11 p 67 includes this work in the list of the compositions of Ibn Hajar Haj Khal vol 11 p 342 on the other hand mentions as the author of the work one Ahmad bin Muhammad al Hajar without however giving the date of his death The preface of the MS noticed in the St Petersburg Catalogue also mentions Ahmad bin Muhammad al Hajar as the author Since the contents of all the copies which have been mentioned above are

identical, and only the wording of the preface differs, we may suppose that the scribe and not the author himself is responsible for the latter

Beginning —

الحمد لله و الصلوة على نبيه وآله وصحبه اجمعين هذه مديبات
مما صدقه السيخ شعاب المله والدين احمد بن على بن محمد بن احمد
العسلاوى السخ *

The work is divided into 10 chapters

The author follows an unusual plan in the arrangement of the present work

The first chapter contains Hadis in which attention is directed to two acts at a time, as acts worthy to be done or acts to be shunned. The second chapter similarly contains Hadis which direct attention to three acts at a time, and so on, up to the tenth chapter which contains Hadis directing attention to eleven acts at a time

For other copies of the work, see India Office, Nos 186-87, Pet No 233

Written on thick Kashmiri paper, in beautiful Shikash Shafi'a Amiz Nasta'liq, within gold-ruled borders

Dated, Kashmîr A H 1102

No 388.

fol 20, lines 15, size $7\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 3\frac{1}{2}$

The Same

Another copy of the same Written in good Naskh Dated, A H 1071

Beginning —

كتاب المديبات من تصيف السيخ الامام الاحل الصدر الكندري
العلاء احمد بن محمد الانرحى و هذه المديبات على الاستعداد لدوم المعدل
صديها الصغى المعتمد السخ *

The preface of the present copy tells us that there are two compositions bearing the title of Munabbihât one by Ahmad bn Muhammad al Abrajî, and the other by Safî (one of the designations of Ibn Hajar)

No 389

foll 47 lines 13 size 15 x 7 7 x 6

The Same

Another copy of the preceding work

Beginning —

الحمد لله في كل حين و اوقات الصلاة على رسوله اشرف الخلق
و الرقاب عدة من كتاب مما صدقه النبي صلى الله عليه و آله
س على بن احمد العسقلاني رحمه الله *

There are occasional marginal notes consisting of explanations of Hadis in Urdu and there is also an Urdu translation of each Arabic line

Written in Naskh Not dated apparently 12th century A H

No 390

foll 116 lines 26 size 8½ x 6 6½ x 4½

شرح الصدر في شرح

حال الموتى في القبور

SHARH AS SUDÛR FÎ SHARHI HÂL AL MAUTÂ FÎ AL QUBÛR

A work on Hadis dealing with death and with the condition of the dead body in the tomb till the end of this world The date of composition is A H 894 as mentioned in the preface of MS No 390 below

By Jalaladdin Abdarrahman bin Abi Bakr as Suyuti حال الدين
عبد الرحمن بن أبي بكر السوطي (d A H 911 = 1505) See Lib Cat
vol v part 1 p 3

Beginning —

الحمد لله الذي انطق من شاء من سنة الفعلة و رفع من احب لعائنه
الى عليهن السلام *

The author in the preface says that the present work is an enlargement of At Tadhkirah a work of Qurtubi (d 1167 = A H 1273) on the present subject

For other copies of the work, see Berlin, No 2665, Lied ,
2056 , Paris, No 4587 , Bi Mus , No 1615

The work was lithographed in Lahore, 1871

Written in good Naskh Dated, A H 1035

Scribe علال بن علي الملاي

No 391.

fol 139 , lines 19 , size $10\frac{1}{2} \times 7$ $7 \times 3\frac{1}{2}$.

The Same

Another copy, of the same Written in good Naskh Not
dated, apparently 11th century A H

No. 392.

fol 155 , lines 16 , size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4$

العور العظيم في لقاء

الكريم

AL FAUZ AL 'AZÎM FÎ LIQÂ' AL KARÎM.

An abridgment of the preceding work by the author himself.

Beginning —

الحمد لله الذي جعل الموت وسيلة الى لقاءه والصلوة والسلام
على سيدنا محمد خاتم النبائه وبعد فلما كان كتاب المرحح الكبر سميت
تسريح الصدور بسرح حال الموتى والعور . وكان حجة كبر سميت
بمعصر همه من اقتصر اردت ان يخص منه تلخيصاً . فلخص منه
هذا التأليف الصغرى وسميته العور العظيم الخ *

For another copy of the work, see Cairo, vol II p 161

The following colophon of the author gives the date of com-
position as A H 882 مال مؤلفه رحمه الله تعالى آخر الكتاب والله الحمد فرعب
في المحرم سنة اثنين وثمانين وثمانمائة

Written in fair Naskh Not dated, apparently 12th century

No 393

fol 106 lines 12 size $6^1 \times 3^1$ 5×3

مصحف الاحاديث

MUNTAKHAB AL AHÂDÎS

Another abridgment of *Sharh as Sudur* (see Nos 390-1 above) consisting of the *Hadis* quoted in that work omitting the *Isnad*. Neither the present abridgment nor its author is to be traced in any catalogue but a note on the title page suggests that the present abridgment is by the author of the original work (*Sharh as Sudur*). This suggestion is supported by the following words in the preface: *هذا منتخب الاحاب الى ذكر في شرح الصدر* (This is an abridgment of the traditions which I have quoted in *Sharh as Sudur*).

Beginning —

الحمد لله الذي اعطى من نساء من سنة العلة و صلى الله على
محمد و آله و اصحابه هذا منتخب الاحاديث الى ذكر في
شرح الصدر في مثل حال الموني و العدو الخ *

Written in beautiful *Naskh* within gold ruled borders. Not dated apparently 11th century A H

No 394

fol 86 lines 11 size $6^1 \times 4$ $3 \times$

The Same

Another copy of the same. Written in *Nasta'liq*. Dated A H 1207

Scribe *حسن بن علي*

No 395

fol 141 lines 31 size $10^1 \times 7$ 8×5^1

الدور السافر

AL BUDÛR AS SÂFIRAH

A work on *Hadis* dealing with the end of the present world the blast of the last trumpet the day of resurrection and detailed descriptions of the next world. Divided into 197 chapters

حلال الدين 'Abdarrahmân bin Abî Bakr as Suyûtî (d A H 911 = A D 1505) See Lib Cat, vol v, part 1, p 3

Beginning —

الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور .
و بعد هذا ما تقدم الوعد ..

.. في خطه كتاب المرجح من كتاب سلف .
و سمى الدور السورة في أمور الاحرة *

Suyûtî remarks, in the preface, that his observations on the compilation of the present work are contained in the preface of another work كتاب المرجح, also called *Sharh as Sudûr*, see No 390 above which he tells us here was composed in A H 884

For other copies of the work, see A S, No 1676 India Office, No 176, Alger, No 853, Cairo, vol II, p 146

Written in good Naskh Dated, A H 974

Scribe بركات بن علي

The scribe, in the following note at the end, says that the present copy is a transcription of the copy written by Muhammad bin 'Alî ad Dâ'ûdî (d A H 945 = A D 1538), the author of *Tabaqât al Mufasssîrîn* (see Hand-list, No 2390) and a pupil of Suyûtî, and that the present copy was compared with the original copy كتبت هذه النسخة من خط الشيخ شمس الدين الداؤدي المالكي بلميد المؤلف و قوبلت على النسخة المذكورة بحسب الطائفة *

No. 396.

fol 163, lines 21, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 6$

The Same

Another copy of the same Written in fair Naskh Not dated, apparently 11th century A H It bears, at the end, a seal of the library of Wâjîd 'Alî Shâh, the last Muhammadan King of Oudh

No 397

foll 102 lines 19 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 4\frac{1}{2}$

المصحح السوي في الطب
السوي

AL MANHAJ AS SAWÎ FÎ AT TIBB AN NABAWÎ

A work consisting of a collection of Hadîs dealing with diseases and their treatment and medicines. The arrangement and divisions in the present work are the same as in *Mujaz* a medical work (see Lib Cat vol iv No 43)

By Jalaluddin Abdarraḥman bin Abi Bakr as Suyutî حلال الدين
(d A H 911 = A D 1500) See Lib Cat
vol v part 1 p 3

Beginning —

الحمد حمد الساکری ر اسد ان لا اله الا الله وحده لا شریک له
و بعد بهذا کتاب جمع منه الاحادیث الواردة فی الطب
دریست الموحری فی المعتمد ر الانوار *

For other copies of the work see Berlin No 6302 Bodl
No 646 Pet Rosen No 22/43

Written in good Nashb Not dated apparently 11th century
A H

No 398

foll 22 lines 20 size 6×5 $5\frac{1}{2} \times 3\frac{1}{2}$

مطلع الدرر من نوری
احرة مرز

MATLA' AL BADARAIN FÎ MAN YÛTÂ AJRAHU MARRATAIN

A treatise on Hadîs dealing with persons with respect to whom the Prophet has declared that they will be rewarded by God twice for each of their good acts. Also enumerates certain good acts the doer of which will earn double rewards in the next world.

By Jalaluddin Abdarraḥman bin Abi Bakr as Suyutî حلال الدين

عبد الرحمن بن ابى بكر السيوطى (d. A. H. 911 = A. D. 1505) See Lib. Cat., vol. v, part 1, p. 3

According to the author's own statement in the preface, the present work is an enlargement of his versified treatise on the same subject. The latter comprised only 10 Hadîs, dealing with 10 meritorious acts. Afterwards he noticed some more Hadîs on the subject, which are incorporated with the original 10 Hadîs in the present work.

Beginning —

التمدد لله و سلام على تددة الدين اعطى و وعد وعد وقع الكلام فمن
يوتى احرة مرتين وجمع من ذلك عشرة احاديث و نظمها في ارباب
ثم وصف على تددة احري و اردت جمع ذلك في هذه الكراسة اله *

For other copies of the work, see Berlin Nos. 5587-8, Cairo, vol. viii, pp. 52, 331, 465

Written in good Naskh

The note on the title page, which says that in A. H. 920 the MS was in possession of 'Alî bin 'Umar ad-Darî suggests that the MS was transcribed in or before A. H. 920

No. 399

fol. 7, lines 19 size 8 × 6, 7½ × 4

كتاب الكشف عن محاوراة

هذه الامة الالف

KITÂB AL KASHF 'AN MUJÂWAZATI HÂDIHÎ AL UMMAT AL ALF.

النبي على الله عليه وسلم (the Prophet will never stay in his tomb for one thousand years), which misled the people of the author's time into thinking that, on the expiry of the 10th century A. H., the present world would be sure to end, and that the day of Judgment would come.

By Jalâladdîn 'Abdarrahmân bin Abî Bakî as-Suyûtî حلال الدين (d. A. H. 911 = A. D. 1505) See Lib. Cat., vol. v, part 1, p. 3

The above-noted Hadîs is fully discussed by the author,

and proved to be false in the present treatise which was composed toward the end of the 9th century A H that is to say before the expiry of the period in question after which the falsehood of this so called Hadis became apparent to all

Beginning —

الحمد لله وسام الى خدمة الدين اعطيت بعد مد كثر السؤال
احد باب المساء على السنة اخلص ان اعنى على الله سلم لا
مدى في عدة افع سنة اله *

For other copies of the work see Berlin No 27360 Wien
No 1660 Coth No 21 Ind No 91 Paris No 14630
2 Alg r No 61111

Written in good Nā'ih Not dated apparently 11th century

A H

Foll 7 Contain quotations from different works

No 400

foll 144 line 24 size 7½ x 4½ 6 1

مسالك الحنفاء

MASALIK AL HUNAFÂ

A work on Hadis dealing with the privileges and peculiarities of the prayers and benedictions (صلوات) addressed to the Prophet giving the philology of the word Salat (صلوات) with its different meaning The work is divided into ten Masalâ

1. Shihabuddin Ahmad bin Abi Isâ' bin Abdalmahid al Qastallini ساه الدين احمد بن ابي بكر بن عبد الملك القسطلاني (d 923 = A D 1517 see Lib Cat vol 5 part 1 p 61)

Beginning —

بسم الله احمد القسطلاني بحمد الله وارضاه وحمل الحنفية منفعلة
ومنازة الحمد لله فانهم مسالك ابواب الصلوة على سنة الكرم لعل ولان
الح *

The author in the preface gives out his reasons for composing the present work He says that he once noticed certain Hadis in favour of invoking Salat in the name of the Prophet and that this was succeeded by a dream encouraging him to compose the work

For other copies of the work, see Jeni, No 278 A S No 895, Cano, vol II, p 248

Written in good Naskh Dated, Mecca, A H 1027.

Scribe محمد بن علي العصامي

Muhammad bin Muhammad al Bakari as Siddiqi (d A H 1057 = A D 1647), a well-known author scholar and traditionist of Mecca (see *Khulâsat al Aşar*, vol IV, p 185), in the following autograph note on the title-page, says that the transcription of the present copy was made for his own use

الحمد لله سبحانه استكتبه لنفسه و لمن شاء الله من بعده طلب نواب
الله اقر الخلق محمد بن محمد بن ابراهيم بن عاتق الكري الصديقي
السافعي سط آل الحسن حاتم الكندي البصري و السدي عام ١٠٢٧ *

No 401.

fol 144, lines 24, size 4½ × 6½, 5½ × 8½.

اتحاف اهل الاسلام بخصوصيات

الصيام

ITHÂFU AHL AL ISLÂM BI KHUṢŪ SÎYÂT AS SÎYÂM.

(Designated, on the title-page, *Hidâyat al Islâm ilâ fadâ'il as Sîyâm*)

A work on Hadîs dealing with the excellence of fasting (صوم) in the month of Ramadân and in the other months The traditions in the present work are quoted from the six canonical collections of traditions and from other reliable works

By Ahmad bin Muhammad bin 'Alî bin Hajar al Haysamî (d A H 974 = A D 1666, see Lib Cat, vol V, part I, p 202)

According to the author's statement in the preface, he undertook the compilation of the work in A H 952

The work is divided into the following 4 Babs —

- | | | | |
|-----|------|-----------------------|-----------------------------------|
| I | Foll | 1—19 ^a | الباب الاول في فضائل الصيام |
| II | Foll | 19 ^b —93 | الباب الثاني في احكام الصوم |
| III | Foll | 94—109 ^a | الباب الثالث في رخص الفطر |
| IV | Foll | 109 ^b —144 | الباب الرابع في حكم صوم غير رمضان |

Beginning —

الحمد لله الذي جعل الصر حصنا حصدا / امانه
 بعد سبع مئ مسهل شمر مصل سه انفس خمس نسمانه ان الف
 كدانا مئ الصوم الح *

Only one copy of the work is mentioned viz in Cairo vol
 ١١ p 108

Written in good Nashb Dated ١١ 1086

No 402

fol 2,2 lines 26 size 10¹ x 7 9 x 5

الراحر عن اعراف الكابر
AZ ZAWÂJIR 'AN IQTIRÂF AL
KABÂ'IR

A very useful and popular work on Hadis dealing with mortal
 sins and with the prohibitions and warnings against committing
 the same By Ahmad bin Muhammad bin Ali bin Hajar al Haysami
 (d A H 974 = A D 1666 see Lib
 Cat vol ٧ part ١ p 202)

Beginning —

الحمد لله الذي حمى مئ احل رايه الح *

The author in the preface tells us that he had it in his mind to
 compile a work on the present subject but that the absence of any
 other work on this subject hindered him However shortly after
 he secured a treatise on the subject by Dahabi (d A H 748 = A D
 1348) which induced him to undertake the present compilation
 which he wrote in Mecca A H 9٥3

The present work was highly appreciated by the scholars of
 his age as well as by succeeding scholars Abdalhaqq (d A H
 1052 = A D 1652) the famous Indian scholar remarks about the
 present work in Zad al Muttaqin that no one else prior to this
 present author had ever produced such a useful independent and
 detailed work on the subject كداني يعاب معقد امب بس اروى عن كس

سلوك ان عور نكرة و درس باب تصدق مسهل بان طول و عرض ساحه *

The work consists of a Muqaddimah which is divided into two
 Babs

I The first Bâb deals with كُتَابُ بَاطِنَةٍ (internal mortal sins)

II The second deals with كُتَابُ ظَاهِرَةٍ (external mortal sins)

Kabâ'ir Zâhirah are divided into various chapters according to the divisions observed in the works on jurisprudence

The work ends with a Khâtimah (epilogue) dealing with the following points —

I الدُّوَّة (repentance)

II دُكْرُ الْحَسْرِ (descriptions of the day of Judgment)

III دُكْرُ النَّارِ (descriptions of hell)

IV دُكْرُ الْجَنَّةِ (descriptions of paradise)

For other copies of the work see India Office, No 185, Stewart, No 151 Cairo, vol II p 160 The work was printed in Bulâq, A H 1284 Cairo, A H 1310

The following note at the end says that the present copy was compared with the autograph copy in Mecca, A H 966

بلغ معاينة على نسخة المؤلف وذلك بتاريخ يوم الخميس تاسع
عشرين رمضان من سنة [سنة] ست و ستين و تسعمائة بمكة المكرمة و صلى
الله على سيدنا محمد و آله و صحبه و سلم +

The MS is not dated, but the above note suggests that it was transcribed in or before A H 966

Written in good Naskh

No. 403

The Same

fol 421, lines 27 size 9 × 4, 6 × 3

Another copy of the same Written in good Naskh Not dated, apparently 11th century A H

The title-page bears a seal of Rashid Khân, a noble of the court of Shâh 'Âlam (A H 1173-1222)

No 404

fol 52 lines 18 size 10½ x 6½ 9 x 4½

مأثرت بالسنة

MĀ SABATA BIS SUNNAH

A work on Hadīṣ dealing with fasting prayers and other religious observances connected with each of the 12 months of the lunar year from Muharram to Du al Hijjah

By Abdalḥaqq bin Saifaddīn bin Saḍallāh ad Dihlawī عبد الحقی بن سیف الدین بن سعد الله الدهلوی a well known Arabic and Persian scholar historian traditionist and Sufi of India who composed a number of works in Arabic and Persian on different subjects He died in A H 1052 = A D 1642 see Subḥat al Marjan fol 120 Rieu Persian Catalogue p 14

Beginning —

الحمد لله الذي جعل الاوقات المباركة مراسم الصلوات والعبادات

الم

The present work as a matter of fact is an appendix to one of the author's Persian works referred to in the preface which deals with the controversies among the traditionists and Sufis about the rites observed in each of the months together with his rulings regarding their validity or invalidity In the present work he allows the rites supported by genuine Hadīṣ and disallows those which are based on weak and false Hadīṣ

In the part dealing with the month of Rabi I he has given a short account of the Prophet also Three copies of the work are mentioned in Rampur Library Nos 318-20 The work was printed in Calcutta A H 1253

Written in Naskh Dated A H 1299

Scribe عربی حسن علی

No. 405.

foll 44, lines 25, size $8\frac{1}{2} \times 5$, $7\frac{1}{2} \times 3$

دقائق الاخبار

DAQÂ'IQ AL AKHBÂR.

A rare work on Hadîs dealing mostly with descriptions of the state of men after death, here as well as in the next world, giving at the beginning a short account of the commencement of the present world. It is divided into 45 Bâbs.

Mullâ 'Abdarrahîm bin Ahmad al Qâdî (ملا عبد الرحيم بن احمد القاصي) is mentioned in Râmpûr, p. 330, as the author of this work. The date of his death is not given there, but a note on the title-page of our copy suggests that the author was a scholar of the 11th century.

A H

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
و اصحابه اجمعين اما بعد فمدة رساله في علم الكذيب المسمى
بدقائق الاحبار *

Two MSS copies, and one printed copy, dated Cairo, A H 1299, are mentioned in Râmpûr, Nos 121-3, among works on Asceticism.

Written in good Naskh. Not dated, apparently 11th century.

A H

No. 406.

foll 135, lines 15, size 10×6 , 8×4

التبیهات

AT TANBÎHÂT.

A work on Hadîs collected mainly from Mishkât (Nos 349-353 above) and partly from Shifâ' (see Hand-list, No 2239) and Al Mawâhib (see Hand-list, No 2273), dealing with necessary points connected with prayer and ethics. It partly deals also with the merits of the Prophet and with praises of his wives, descendants and the four Caliphs. Divided into 34 chapters and a Khâtimah.

Author Walîallâh bin Gulâm Muhammad (ولي الله بن علام محمد), a scholar and traditionist belonging to Sûrat (in India). The note and seal described below lead us to conclude that the author was alive in the 13th century.

A scrib by one Abu Ali Muhammad bin Hashim dated A H 1307 is found on fol 4^a. The following note written by the same Muhammad bin Hashim is found on the margin of fol 1^b and tells us that Muhammad Hashim received the Sinad for narrating the present work and other works of Wahallah from Faqirallah who received authority from Ahmad bin Hasan one of the pupils of the author (Wahallah). The fact that there are only two intermediate sources between Muhammad Hashim (a scholar of the 14th century A H) and the author gives us reason to think that the author flourished either in the latter half of the 12th or in the beginning of the 13th century.

The note runs thus —

بسم الله الرحمن الرحيم قال العبد ابو علي محمد بن هاشم كان الله له
و اصلح اعماله احارنى لهذا الكتاب و لجمع مروب و مصدقات السنج
ولى الله بن المولى الاعظم و الاسناد السنج العارف بالله الاحد المولى علام
محمد سدى و سدى و سدى و اسدى و المعروف بمر بعد الله
السورى عن سبعة واسادة السد احمد بن حسن عن سبعة المؤلف
المولى ولى الله السورى قدس الله سره *

Beginning —

الحمد لله رب العالمين اكمل الحمد على كل حال الصلوة و السلام
الانسان الاكمل على سد المرسلين اما بعد يقول العبد المذنب
الافى الى الله العلى المسمى بولى الله اس المولى الاعظم و الاسناد الاكرم
و المرشد الاعظم العارف بالله الاحد السنج الكامل المكمل السبىرمولى علام
محمد رحمه الله و بعدا له انى كتب كندر الخطر بنالى ان الخط من
كتاب مسكوة المصانح الذى لا نظير له فى جمع احاديث النبوة من
كتب ائمة السلف و من غيره من الكتب المعتمدة كالسغا و المواهب بعض
الاحاديث الجامعة للمعتمد الكندى فى بيان مروب و المله و سدى
بالندبات النبوة فى سلوك الطريقة المصطوفة الح *

The work is not mentioned in any catalogue

Though the present copy is not dated yet the above mentioned
eal suggests that it was written in or before A H 1307

No. 407.

foll 34, lines 21, size $9 \times 6\frac{1}{2}$, $6\frac{1}{2} \times 5$.

الاحاديث في صلة الارحام

' AL AḤĀDĪS FĪ SILAT AL ARḤĀM.

A work on Ḥadīṣ dealing with the excellence of giving pecuniary help to one's relatives and showing favour and sympathy to them

The author, whose name does not appear anywhere in the preface, says that he compiled the present work from the six canonical collections of traditions

Beginning —

اللم حب الدنيا الايمان و ربه في ملونا و كره الدنيا الكفر والعسوق
و العصيان و احعلنا من الراشدين *

The work is a rare one

Written in Naskh Dated, A H 1222

WORKS ON ḤADĪS COLLECTED FROM A NUMBER OF RELIABLE WORKS.

No 408.

foll 291, lines 31, size 10×7 , $8 \times 4\frac{1}{2}$

جمع الجوامع

JAM' AL JAWĀMI'

(Also called Al Jāmi' Al Kabîr)

A collection, according to the claim of the author, of the entire Ḥadīṣ Qaulî (sayings of the Prophet) and Fī'li (actions of the Prophet), arranged in alphabetical order, divided into four volumes

* The claim of the author (Suyûtî) to have collected every Ḥadīṣ in the present work is based on mere presumption It is hardly possible to limit

By Jalaladdin Abdarraḥman bin Abi Bakr as Suyutī حلال الدين
 عد الرحمن بن ابى بكر السنوطى (d A H 911=A D 1500) See Lib Cvt
 vol v part 1 p II

VOLUME I

Beginning —

سجل مبدأ الكواكب الخ *

Though not a complete collection of Hadīṣ (see foot note below) yet being as it is a collection of Hadīṣ contained in 30 reliable works on Hadīṣ the present work has greatly facilitated the task of scholars wishing to work on the subject. Suyutī as the voluminous writer of 600 works is known to us to be unequalled but he is specially famous for the present composition as no one else before him is known to us to have attempted a composition of the present nature. Abul Hasan Bakrī a scholar of the 10th century A H remarks that Suyutī by the present composition has put an obligation on the scholars of the world للسوطى منه على العالمين see Ithaf p 129. Below each Hadīṣ is a reference to the works from which it is taken. In No 427 below are enumerated the 30 works referred to above along with others.

The present volume ends with the Hadīṣ beginning with the letter الف followed by ن

For other copies of the work see Berlin No 1350-52 Cairo vol 1 p 325 Rampur No 101

No 409

fol 182 lines 31 size 10 × 7 7½ × 4½

VOLUME II

Continuation of the above beginning with Hadīṣ beginning with the letter الف followed by ن thus انى لا علم كلمة نوحا لدعب عنه ما بعد and ending with Hadīṣ beginning with the letter ن

the Hadīṣ to any particular number see commentary on Al Jāmi as Ṣagīr (No 40 below) by Munāwī (d A H 1031=A D 162) where he refers to this very fact thus — بحسب ما اطلع عليه المصنف لا باعتبار نفس الامر لعدم الاطالة بها. Moreover Suyutī himself after the present composition noticed a number of Hadīṣ omitted in the work and recorded them in Al Jāmi as Ṣagīr (No 415) and again in Az Ziyādāt Alī Qarī (d A H 1014=A D 1600) in Istidrakāt and Munāwī in Al Jāmi al Azhar even after Suyutī's two later compositions on the subject collected a number of Hadīṣ omitted by Suyutī. It is evident from the above facts that it is quite impossible to make a complete collection of Hadīṣ.

No 410.

foll 125, lines 31, size 10×7 , $7\frac{1}{2} \times 4\frac{1}{2}$.

VOLUME III

Continuation of the above, beginning with Hadîs beginning with the letter ک followed by الف, thus — حرف الكا كالم العلم يلعبه كل سئى — and ending with Hadîs beginning with the letter م followed by ن, thus من علق فى مسعد فديلا الح The colophon runs thus — آخر الجزء الثالث وبلوة الرابع —

No. 411.

foll 141, lines 31, size 10×7 , $8 \times 4\frac{1}{2}$

VOLUME IV

Continuation of the above, concluding the Hadîs beginning with the letter م followed by ن, thus — من علق ودعه فلا ودع الله له — and ending with Hadîs beginning with the letter ح

A note at the end says that these four volumes were transcribed from a copy dated A H 994 All these four volumes are written in Naskh, and the first two volumes are dated, A H 1000

No 412

foll 316, lines 31, size 11×7 ; 8×5

Another copy of Al Jam'al Jawâmî', designated as the first volume, beginning like the preceding copy, No 408 above, and ending with the letter ح It corresponds with Vol I and foll 1-66 of Vol II above

A note at the end says that, in A H 945, the present copy was compared with the original by 'Alî bin Muhammad, the owner of the present copy The note runs thus — بلغ مقابلة على حسب الطاعة — بالأصل على يد مالكة علي بن محمد سنة خمس و أربعين و تسعمائة

The title page bears two seals of 'Itimâd Khân (d A H 1077 = A D 1666, see Beale's Biographical Dictionary, p 185), a noble of Shâh Jahan's court Two 'Azzddîdah of Shâh Jahân are also found on the title-page One Mullâ Wâqif, in his note on the title-page, gives us to understand that the MS was placed in the Royal Library by the order of Shâh Jahân (A H 1037-1063 = A D 1628-1658)

Written in good Naskh Though the copy is not dated yet the note dated A H 945 noticed above suggests that it was written before that date

No 413

fol 408 lines 31 size $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

Another correct copy of the same designated as the first volume beginning like No 408 above and ending with the letter م followed by ى thus رنوا معالكم بالملوة It corresponds with Vol I and fol 1-137^b of Vol II No 409 above

A note on the title page says that one Lutfallah bin Muhammad purchased the present MS in Mecca in A H 1027 from one Qasim bin Muhammad

Though the MS is not dated yet the present note suggests that it was written in or before A H 1027

Written in good Naskh

No 414

fol 357 lines 21 size $8\frac{1}{2} \times 0\frac{1}{2}$ 9×4

رددة جمع الحوامع

ZUBDAT U JAM' AL JAWAMI'

(Also called Sifinat an Nijat)

Collection of the traditions of Jam al Jawami with the omission of the Isnad divided into 110 chapters

By Uqail bin Umar al Hadrami ^{عقيل بن عمر الحضرمي} a well known scholar and Sufi of Arabia He was born in A H 1001 and studied under the scholars and traditionists of Mecca and Medina He died in A H 1062 = A D 1653 See *Khulasat al Agar* vol III p 114 *Al Mashra'ar Rawi* vol III fol 124

Beginning —

الحمد لله الذي بنى للعالمين علوما وحكما واعلاما
 باسم الله الرحمن الرحيم
 باب في ذكر العلين روى ان محمدا رسول الله
 صلى الله عليه وسلم قال عدد الله حرائر العنبر والسر ومغاسبا الرجال
 بطوبى لمن جعله الله مغاسبا للعنبر الخ *

In the colophon, the author designates the present work *Safinat an Nijât*.

و قد سمى كتابى هذا سفينه النجاة و جمع ما ذكر من
الحديث مستخرج من الجامع الكبير *

The work is a rare one, no mention of it having been traced in any catalogue

Written in good *Naskh* Dated, A H 1219.

Scribe عبد الله بن محمد الفارسي

No 415.

foil 422, lines 31, size 13×8 , $7 \times 4\frac{1}{2}$

الجامع الصغير

AL JÂMI' AS SAGÎR.

A collection of the *Hadîs Qaulî* of *Jam'al Jawâmî'* (Nos 408-411 above), with the addition of a number of *Hadîs Qaulî* omitted from that work, composed in A H 907 The *Isnâd* is omitted throughout in the present work, but a reference to the works in which these traditions are found is noted below each *Hadîs*

By *Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî* *حلال الدين* (d A H 911 = A D 1505), the author of *Jam'al Jawâmî'*

The object of the author in the present composition is to fulfil the wants of scholars for a separate work on this class of *Hadîs* (*Qaulî*), and to record the *Hadîs* of the same class noticed by him after the composition of *Jam'al Jawâmî'*

Beginning —

الحمد لله الذى بعث فى رأس كل مائة سنة من يجدد لعدة

الامة امر دينها الحق *

For other copies of the work, see Berlin, Nos 1353-60 Paris, No 766, Jeni, Nos 194-7 Cairo, vol 1, p 321

The work was printed in *Bûlâq*, A H 1287

The following note at the end says that, in A H 1148, the MS was compared with a copy, which was compared by *Husâmuddîn 'Alî Muttaqî* (d A H 975 = A D 1665, see No 426 below) with the original

فوناب بالسحة التي فابلها السبح على المنفى من السحة التي
فوناب بالسحة المكذوبة بد المصنف في يوم الجمعة سنة ثمان اربعين
و مائه و الف من السحة الفدوة *

The following note on the title page gives us to understand that the present MS was brought to India from Mecca by Shah Waliullah (d A H 1176 = A D 1762 see Lab Cat vol v part 1 p 5) who purcha ed it in Mecca for five Dinars — هذا كتاب الجامع الصغير معترى من هذا كتاب المحدث ساء ولى الله اسرى بكة لخمسة دينار

Written in good Nashh Though the MS is not dated yet the note dated A H 1148 suggests that it was written in or before that year

The name of scribe is omitted

No 416

fol 324 lines 26 size 11 x 7 7 x 4

The Same

Another copy of the same written in ordinary Nashh Dated A H 1171

Scribe مالك بن موسى بن على

No 417

fol 422 lines 20 size 12 x 8 7 4 x 11

Another copy of the same written in good Nashh Dated A H 1049 The present copy contains in each chapter Hadis of the same category omitted in the original but taken from Az Ziyadat and added to the pre ent copy by the scribe The added Hadis is preceded by the word دل (continuation)

Az Ziyadat is the work of Suyuti (the author of Al Jam al Sagir) and is a collection of Hadis omitted in his Al Jam al Sagir as well as in Jam al Jawami See for other copies of Az Ziyadat Berlin No 1361 Cairo vol 1 p 437 Jeni No 203

The scribe (محمد بن محمد السكاري) purposely added the Hadis of Az Ziyadat in the present copy so that scholars and readers may easily be able to know about the Hadis omitted in the original work without referring to Az Ziyadat

No 418.

foll. 390, lines 31, size 10×7 , $8 \times 4\frac{1}{2}$

الكوكب المنير

AL KAUKAB AL MUNÎR.

A commentary on Al Jâmi'as Sagîr, containing explanations of difficult words and passages, pointing out in most cases the philology of the words, and giving the necessary variant opinions of Muhammadan jurists, divided into two volumes

Vol I

Beginning —

الحمد لله الذى اطلع انوار السعة الدنيوية وبعد وهذا شرح
لطيف. على الكتاب المسمى بالجامع الصغير. .. وسميته الكوكب
المنير *

By Shamsaddîn Muhammad bin 'Abdarrahmân al 'Alqamî
سمى الدين محمد بن عبد الرحمن العلقمى, a Shâfi'î scholar and traditionist
who studied tradition under Suyûtî, the author of Al Jâmi'as Sagîr,
and many others He is specially known for his merits in philology
and poetry The author of Raihânat al Alibbâ mentions him as a
recognised poet of his age He was born in A H 897 = A D 1491,
and died in A H 978 = A D 1250 See Berlin, No 1363, Hâj Khal .
vol 1, p 288

The following passage by the commentator, quoted by the scribe
at the end of vol II, gives the date of composition of the present com-
mentary as A H 968 — قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الاربعاء —
سبعين المكم سنة ثمان وستين وتسعمائة For other copies of the work, see
Berlin, No 1362, Paris, Nos 770-2, Cairo, vol 1, p 393

No 419

foll 390, lines 31, size 10×7 , $8 \times 4\frac{1}{2}$

VOLUME II

Continuation of the same It begins with the commentary on
Hadîs اليوم الموعود يوم وقوله حج نفسك الحج
القيمة الحج

Both the volumes are written in good Naskh Dated, A H 1106

No 420

foli 311 lines 29 size 14 x 9 8 x 5¹

من العبد

FAID AL QADÎR

An extensive and useful commentary on Al Jami as Sagîr containing explanations of difficult words and passages and comments on the Isnâd (the sources of narration) of the Hadîs and on the Traditionists and many other connected points. The entire commentary is in three volumes of which the last volume is wanting in the Library.

VOLUME I

Beginning —

الحمد لله الذي جعل الانساق هو الجامع الصغير بطونى ما يصمد

الح *

By Abdarrauf bin Taj al Arifin bin Ali bin Zain al Abidin commonly called Al Munawi a prominent author and scholar of his age. He composed more than 200 works on different branches. He worked as professor of Salahiyah Madrasah in Cairo for a considerable period. His reputation as an author and scholar is not equal to that of Ali Qari (d. A. H. 1014 = A. D. 1600 see Tab. Cat. vol. v part 1 No. 237) though he attempted to win it. He was born in Cairo A. H. 952 and died in A. H. 1031 = A. D. 1622. See Khulasat al Asar vol. II p. 410 Brock vol. II p. 306.

For other copies of the work see Pet. No. 59, Alger. No. 507, Jeni Nos. 223-34, Cairo vol. I p. 291.

Written in good Nashh. Not dated, apparently 11th century A. H.

No 421

foli 460 lines 35 size 11 x 7¹ 7¹ x 5¹

Continuation of the above beginning thus — باب الهمة ثم العزء الثانى ونبوة — and ending as follow — ان العزء بدول فى وسط الطعام العزء الثالث

Written in good Nashh. not dated. A note dated A. H. 1106 at the end which runs thus — ولاحظهم دخل فى نبوة اهل العباد علما

صادق بن ابراهيم سنة ١١٠٢ tells us that the MS was
for some time in the possession of one Sâdiq bin Ibrâhîm in A H 1106
This note at once suggests that the copy was written in or before
A H 1106

Scribe محمد بن علي مسرف بن ابراهيم الكورسي السافعي

No 422

fol 540 , lines 23 , size $8 \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4$

النسیر AT TAISÎR.

An abridgment, by the author himself, of the foregoing work
The present abridgment is divided into three volumes

VOLUME I

Beginning —

الحمد لله الذي علمنا من تأويل الاحاديث فاطر السموات و الارض
.. . و سميت التيسر في شرح الجامع الصغير *

Hâj Khal , in vol 1, p 288, mentions an abridgment of Faîd al Qadîr (see Nos 420-21 above) under the above title (Taisîr), with the same beginning as quoted above , but holds that the abridgment is by some unknown author, as would appear from the following —

تم احتصر بعضهم و سماء التيسر اوله الحمد لله الذي علمنا من تأويل
الاحاديث *

The statement of the *Khulâsat al Asa*, vol 11, p 412, however (viz , that 'Abdarra'ûf composed an abridgment of his own larger commentary, Faîd al Qadîr, under the title of Taisîr) is supported by a note at the end of the present copy, which is quoted below We accordingly have strong reasons to hold that the present abridgment is by 'Abdarra'ûf, and that Hâj Khal failed to identify the author

تم الجزء الاول من السرح . . على الجامع الصغير لسيدنا
و مولانا السرح عدد الزوف المتأوى *

No 423

foli 211 lines 23 size 11 x 7¹ 7 x 5¹

VOLUME II

Continuation of the preceding volume beginning thus —

أبى لطف العلامه قد اعلم له كل كذب من الكتب السمايه المديله
وله صاحب الاستعداد في شرح اسماء الحسنى الخ •

The colophon runs thus —

بم الحرف الدنى من السج التمد على الجامع الصغير لمولانا شمس
عبد الرؤف اميرى •

Written in good Naskh Dated A H 1030 The name of the scribe is unknown but both volumes are written in the same hand

No 424

foli 211 lines 23 size 11 x 7¹ 9 x 5¹

VOLUME III

Continuation of the above beginning thus —

حرف الكاف تتم العلم من امته •

The present volume in A H 1064 was in the possession of one Abdurrahman bin Muhammad as appears from the following note

من نعمه الله على هذه الحرف رعد الرحمن ابن محمد المحرم
العمرى سنة اربع مئتين سنين الف من الهجرة النبويه •

Written in good Naskh Dated A H 1046

Scribe يحيى بن عبد الصمد

No. 425.

foll 425 , lines 33 , size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 5\frac{1}{2}$

منهاج العمال

MANHAJ AL-'UMMÂL.

A collection of the Hadîs of Al Jâmî' as Sagîr (see No 415 above) and Az Ziyâdât (see Berlin, No 1361), arranged according to the arrangement observed in Al Jâmî'al Uşûl (see Lib Cat vol v, part 1, Nos 223-224), which are nearly the same as in the works of Jurisprudence. Each Bâb of every Kitâb, however, is arranged in alphabetical order. The present work, which comprises the Hadîs contained in the two works of Suyûtî mentioned above and follows the above arrangement, is very useful for reference, especially to those interested in the Hadîs which are the sources of the ordinances of Jurisprudence.

By 'Alî bin Husâmaddîn al Muttaqî علي بن حسام الدين المتقي an Indian scholar, Sufî and traditionist, who is known to us as the author of 100 works on different subjects in the Arabic and Persian languages. He was born in Burhânpûr (in Gujarât), A H 885, and completed his studies in his native town, as well as in Multân, under his father and many others. He received spiritual training from شيخ and other Sufîs. In short, the fame of his learning and piety spread far and wide. He kept himself busy in teaching, in spiritual training, and in composing his works. His sittings for teaching and spiritual training were attended by scholars, chiefs and nobles. Burhân Shâh (A H 932-943 = A D 1526-1536) and Mahmûd Shâh (A H 944-961 = A D 1521-1536), the Kings of Gujarât, used to visit the author at his house. He, for some time, was a Qâdî of Burhânpûr, but in A H 953 the author, giving up the post, left India for Mecca, where he permanently settled, and soon after was recognised as a leading Sufî traditionist and scholar of the place. 'Alî Muttaqî is known for his keen and scholarly interest in Suyûtî's three works, i e , Al Jam' Al Jâwâmî', Al Jâmî' As Sagîr, and Az Ziyadât. He made every possible attempt to extend the utility of the Hadîs contained in these three works. The gradual development of his ideas for offering facilities to scholars in referring to the Hadîs of Suyûtî's three works prompted him to undertake the following six compositions based on those works of Suyûtî —

I Manhaj al 'Ummâl, the present work

II Ikmâl al Manhaj a collection of the Hadîs omitted in Manhaj al 'Ummâl.

III *Gayat al Ummal* a collection of *Hadis* contained in the above mentioned two works arranged according to the arrangement observed in *Manhaj*

IV *Al Mustadrah* a collection of *Hadis* *Fili* contained in *Suyuti's Jam' al Jawami* but omitted in *Al Jam' as Sagir*

V *Kanz al Ummal* a collection of *Hadis* of the two preceding works *Gayat al Ummal* and *Mustadrah*

VI An abridgment of the preceding work with the omission of the *Isnad* The arrangements in all the works are the same

Ali Muttaqi died in Mecca A H 973 = A D 1665 and left behind him a large number of pupils and disciples in Mecca as well as in India See *Akhbar Al Akhyar* p 294 *An Nur as Sagir* fol 230 *Ithaf* p 236 *Brook* vol II p 384 Many authors wrote independent works on his life of which the following two works by his two pupils one *انصاب النعي* by *Abdalwabbah* (d A H 1001 = A D 1592) and the other *القول النعي* by *Al Fakhani* (d A H 982 = A D 1573) are well known

Beginning —

الحمد لله الذي منر الاسل بعرضه مستعبد من سائر المتكلمات
الح * *

A copy of the work is mentioned in *Cairo* vol I p 433

Written in *Naskh* Not dated apparently 11th century A H

No 426

fol 219 lines 21 size 9¹ x 6 7¹ x 4¹

شرح صحيح العمال

SHARH U MANHAJ AL 'UMMÂL

A commentary on the preceding work containing explanations of the difficult passages and words used in *Manhaj*

By an anonymous author The name of the commentator is not noted but a note on the title page which runs thus — هذا شرح صحيح العمال بخط مصنفه suggests that the present MS is an autograph copy

Beginning —

الحمد لله رب العالمين و العابد للمعنى و الصلوة و السلام على رسوله
محمد و اله اجمعين قوله اما الاعمال لى صحيحها او دواها قوله من كاتب
هكره الى احرة اى من قصد رحة الله الح * *

Written in good *Naskh* Not dated apparently 10th century A H

No 427

foll 411, lines 25, size 9 $\frac{1}{2}$ × 6 $\frac{1}{2}$, 7 $\frac{1}{2}$ × 4 $\frac{1}{2}$

الجلد الرابع من كنز العمال

AL JILD AR RÂBÎ' MIN KANZ AL
'UMMÂL.

(The 4th volume of Kanz al 'Ummâl)

Kanz al 'Ummâl is a collection of the traditions contained in 'Alî Muttaqî's Gâyat al 'Ummâl and Mustadrak, by the same 'Alî Muttaqî على متقى, see No 425 above. The present work of 'Alî Muttaqî offers full facilities of reference to the Hadîs contained in Suyûtî's Jam'al Jawâmî, 'Al Jamî'as Sagîr and Az Ziyâdât, which comprise between them Hadîs collected from the following works —1-6 As Sihâh as Sittah, the six canonical collections of traditions (see Lib Cat, vol v, part 1, Nos 129, 188, 208, 210, 215, 220) 7 Muwattâ' (see Lib Cat, vol v, part 1, No 121) 8 Al Adab al Mufrad (see No 370 above) 9 Musnad u Abî Da'ûd At Tayâlisî (see Lib Cat, vol v, part 1, No 241) 10 Musnad u Ahmed bin Hanbal (see Lib Cat, vol v, part 1, No 242) 11 Zawâid u Musnadî Ahmed bin Hanbal 12 Mustadrak (see Lib Cat, vol v, part 1, No 206) 13 Musnad u Abî 'Uwâna (see No 481 below) 14 Musnad u 'Abd bin Humaid (see Lib Cat, vol v, part 1, No 252) 15 Al Mu'jam As Sagîr (see No 319 above) 16 Al Mu'jam al Kabîr, by Tabarânî 17 Al Mu'jam al Awsat, by the same Tabârânî 18 Shu'ab Al 'Imân, by Baihaqî 19 Musannadû Ibn Abî Shaibah 20 Musannad of Ibn 'Abdarrazzâq 21 Sunanu Sa'id bin Mansûr 22 Musnad ad Dailimî (see Lib Cat vol v, part 1, No 255) 23 Sunan u Dâr Qutnî 24 Nawâdir al Usûl li at Turmuḍî 25 Sahîh u Ibn Haryyân 26 Sahîh Ibn Khuzaimah 28 At Tâ'rikh of Bukhârî 29 At Tâ'rikh, by Khatîb 30 At Tâ'rikh, by Ibn 'Asâkir 31 Hilyah, by Ibn Nu'aim 32 Ad Du'afa', by 'Uqailî 33 Al Kâmil, by Ibn 'Adî 34 Musnad u Abû Ya'la 35 Al Muntaqa 36 As Sahîh li Ibn as Sakan 37 Tahḍîb al 'Âsâ, by Ibn Jarîr 38 Tafsîr Tabarî 39 Al Jâmî' by 'Abdarrazzâq 40 Mu'jam u Ibn Qânî 41 Al Mukhtârât, by Diyâ'l al Maqdîsî' 42 Sunanu Baihaqî

Abû'l Hasan Bakrî, the teacher of 'Alî Muttaqî, remarks that 'Alî Muttaqî by the present composition has put Suyûtî under an obligation, as he has made Suyûtî's works of much greater utility. In fact, 'Alî Muttaqî has fulfilled in the present composition the requirements of Suyûtî's three works noticed above. The present use-

ful work has been printed in the Dar al Ma'arif Press Hyderabad in 5 volumes A H 1316

Beginning —

حرف العاد من قسم الاقوال و منه كتاب العبد العاص -

العصص *

The present volume corresponds with pp 326-337 of vols vii and viii of the Hyderabad edition

The title page bears an Arddidāh dated A H 1129 and two seals one of Azim Khan dated A H 1130 and the other of Waqif Khan dated 1143 nobles of the court of Muhammad Naṣiraddin Shah (A H 1131-1161 = A D 1719-1748)

No 428

fol 456 lines 21 size 12 x 7½ 9 x 5

مسح كبر العبال

MUNTAKHABU KANZ AL 'UMMĀL *

An abridgment of Kanz al Ummal the preceding work by the author of the same in three volumes. These three volumes were given to the founder of the Library by the Librarian of the Asifiyah Library Hyderabad in exchange for certain other MSS as appear from the following note :
 انى نسخة مسح كبر العبال درمادله :
 بعضى كتب كه در كفا خانه آصفيه موجود نبوده بكتاب خانه موسوم به نازر بدل بملك
 لائىبرى بنا نموده مولوى خدا بخش جان ببادر نانكى نور داده شد

VOLUME I

Beginning —

* الحمد لله الذى سهل على عباده حفظ الكتب و السهله الم *

The Isnad of the Hadis is omitted throughout the work

* A study of the pre on w rk which contains the Hadis of 4 works (see No 47 above) tog th r th the comm ntary on the same (Nos 432-35 below) aff d to s i o t a all the inf r m a t i o n they require without their needing to refe to the w r k s Nos 408-7 above

No. 429.

foll 496, lines 21, size $12 \times 7\frac{1}{2}$, 9×5

VOLUME II

Continuation of the preceding volume, ending with the Hadîs beginning with the letter ط

No. 430.

foll 496, lines 21, size $12 \times 7\frac{1}{2}$, 9×5

VOLUME III

Continuation of the above volume, beginning with the Hadîs of حرف العين and ending with the Hadîs of the letter ي

The present work was printed in Egypt, A H 1313

Written in beautiful Naskh Not dated, apparently 11th century A H Each volume bears a seal of the 'Âsîfiyah Library at the beginning and at the end

No. 431.

foll 407 lines 35, size $12 \times 7\frac{1}{2}$, $9 \times 5\frac{1}{2}$

Another copy of the 3rd volume, beginning and ending like No 430 above

A note, at the end, says that the present copy was compared with another correct copy in A H 1053

Written in good Naskh Not dated, but the above note suggests that it was written in or before A H 1053.

No. 432

foll 388, lines 29, size 13×7 $8\frac{1}{2} \times 5\frac{1}{2}$

سلم الانوار

SULLAM AL ANWÂR.

An extensive commentary on Muntakhabu Kanz al 'Ummâl (see Nos 428-31 above), in four volumes, dealing with the explanation of the Hadîs from different points of view, and quoting from commentaries on the original works from which the Hadîs in Muntakhab are taken

By an anonymous author : The marginal notes and frequent corrections and alterations in all the four volumes of the commentary suggest that these volumes are the original autograph copies written apparently in the 12th century A D. This fact also leads us to think that the commentator was a scholar of the 12th century A D.

VOLUME I

Beginning —

اعلم ايها الناطق في هذا التأليف بانى جمع احاديث النبى
شرحها واسدلاله من منتخب كثر العمال فى سنى احوال و الافعال
للمعنى الحمد لله رب العالمين والصلوة والسلام على سيدنا
محمد و على سائر الانبياء و على ائمتهم و اصحابهم عدد انعام ذرات الوجود
الطاهرة و الناطقة فى الدنيا و الآخرة ، اسعد ان لا اله الا الله وحده لا شريك
له و اسعد ان محمدا عبده و رسوله و سمعته سلم الادوا *

The work is divided into 12 books and 178 chapters and a khatimah. The present volume ends with a portion of the 3rd chapter of the 6th book.

Written in fair Naskh

No 433

foli 113 lines 23 size 13 x 9 8 1/2 x 5

VOLUME II

Continuation of the above beginning **الرباع والهدى وحد عشرة روضة** and ending with the last chapter of the 9th book thus —

انبركم في العبادات وصى الله تعالى عن اصحاب رسول الله اجمعين
من نفعهم نحسن الى يوم الدن *

Written as above.

No 434

fol 319 lines 29 size 13 x 9 8 1/2 x 5

VOLUME III

Defective at the beginning for want of a portion of the 1st chapter of the 10th book beginning abruptly thus *من اي هجرة ولا*

and ending with a portion of the last chapter of the 11th book, thus *فانما اراد ان يعلوه بالسيف قال الرجل لا اله الا الله فلم يبقا حتى قتلوه*.

Written as above

No 435.

fol 300, lines 29, size 13×9 , $8\frac{1}{2} \times 5$

VOLUME IV

Continuation of the above, beginning thus — *فوجد الرجل في نفسه من قتله فذكر حديثه للنبي صلى الله عليه وسلم*

The *Khâtimah* begins on fol 42ⁿ thus *الكاتبه في ذكر بعض مواضع وخط وردت عن سيدنا محمد صلى الله عليه وسلم*

The volume is partly defective at the end

No 436

fol 123, lines 21, size 11×8 8×5

كمور الكعائق

KUNÛZ AL HAQÂ'IQ.

A collection of 10,000 Hadîs, without Isnâd, from 49 works on Hadîs, arranged in alphabetical order. The reference to the work from which the Hadîs is taken is noted below each Hadîs.

By 'Abdaria'ûf Muhammad bin Tâj al 'Ârifîn al Munâwî (d A H 1031 = A D 1622 See No 420 above)

Beginning —

الحمد لله الذي كسا اهل الكهيب رداء السرف في كل اقليم و رفع

*سابهم و اعلیٰ ذكرهم . . . و سميته كمور الكعائق الح **

For other copies of the work, see Goth No 610, Paris, No 777, Alger, Nos 517, 874/5, 974, Cairo, vol II, p 389

The work was printed in Bûlâq, A H 1286 and in Cairo, A H 1305

Written in good Naskh Not dated apparently 11th century A H

USÛL AL HADÎS *

No 437

foll 89 lines 27 size 9½ x 6½ 6½ x 3½

کتاب معروفه علوم الحديث

KITÂBU MA'RIFATI 'ULÛM AL HADÎS

A rare work on the Science of Hadîs containing descriptions of 52 classes of Hadîs divided into 7 parts bound in one volume. Each part bears a separate beginning and frontispiece.

By Muhammad bin 'Abdullah bin Muhammad al Halim محمد بن عبد الله بن محمد الحليم commonly called Ibn al Baiḥī (d. A. H. 405 = A. D. 1014). See Trib. Cat. vol. v part 1 pp. 105-6.

Usul al Hadîs or the principles of the Science of Tradition deals with the principles according to which Hadîs are classified their narrations and the prescribed rules and conditions by which the merits of Hadîs are to be judged. These various points are dealt with to some extent in early works on Hadîs such as Asma' ar Rijal (biography of the traditionists) but Kitâb At Taqasim al Anwâ by Ibn Hayyan (d. A. H. 351 = A. D. 965) is the first separate work on the subject known to us. Ibn Hajar on mere presumption holds Al Muḥdī al Fāsil Bain Ar Rawi Wa Al Wā'il by Muḥammad Hasan ar Ramhurmuḥī (d. A. H. 360 = A. D. 972) to be the first work on the subject. See Nuzhat No. 453 below. The present work by Hakim (No. 437) and its supplement by Abu Nu'aim Isfahānī (d. A. H. 430 = A. D. 1030) the pupil of Hakim are criticised for omitting the description of many important classes of Hadîs. The compositions on the present subject of Iḥatib Baghdādī (d. A. H. 463 = A. D. 1071) are especially recognized. He composed a separate work on each class of Hadîs Muqaddimah (No. 440 below) of Ibn Ṣalāḥ (d. A. H. 643 = A. D. 1243) which in fact is an abridgment of Iḥatib's compositions is looked upon as an invaluable work. Khatib's and Ibn Ṣalāḥ's works are the main basis for the compositions on the subject by succeeding traditionists. The works of Asma' ar Rijal referred to above which deal specially with the merits of the traditionists and contain biographical particulars generally are classified as biography of the traditionist under the head of Biography. See for the literary works on the subject Hand list vol. II pp. 301-308. Such works are classified in this way mainly because it was these which evoked and served as a model for the composition of biographical accounts of other literary groups. See for 17 such groups and the works on each Hand list vol. II pp. 292-301 312-323.

Foll 1—22 Part I

Beginning —

احدنا الامام الكاظم ابو العاسم اسمعيل بن محمد بن الفضل حدثنى
 قال احدنا ابو بكر احمد بن على بن عبد الله بن حلف نضرأه عليه ندىسا نور
 فى شهر رمضان سنة احدى و ثمانين (ثمانمائة) قال احدنا الكاظم ابو عبد
 الله محمد بن عبد الله بن محمد بن حمدويه بن دحيم بن الكاظم الكاظم
 قال الحمد لله دى المن و الاحسان و القدرة و السلطان الذى ادى ادى الخلق
 برؤيته اليه *

The present part consists of descriptions of the following
 13 classes —

1	foll 3-7 ^a .	معرفة عالي الاسناد
2	foll 7 ^b -8 ^a	العلم بالدار من الاسناد
3	foll 8 ^b -9 ^a	معرفة صدق المحدث
4	foll 9 ^b -10 ^a	معرفة المساييد
5	foll 10 ^b -11	معرفة الموقوفات من الروايات
6	fol 12	معرفة الاساييد
7	fol 13	معرفة الصحابة على مراتبهم
8	fol 14	معرفة المراسيل
9	fol 15	معرفة المنقطع
10	foll 16-17	معرفة المسلسل
11	foll 18-19	معرفة المعنعنة
12	foll 20-21	المعصل من الروايات
13	fol 22	معرفة المدرج

Foll 23-45 Part II

Beginning —

احدنا ابو بكر احمد بن على بن حلف ندىسا نور قال الكاظم ابو عبد الله
 محمد بن عبد الله الدج الح *

The present part contains descriptions of the following
 7 classes —

14	foll 24-26 ^a	معرفة التابعين
15	foll 26 ^b -28 ^a	معرفة اتباع التابعين

16	fol 28 ^b	معرفة الاكل من الاصاغر
17	fol 29-30	معرفة اولاد الصحابة
18	fol 30 ^b -33	معرفة الخرج و العدل
19	fol 34-39	معرفة الصحیح و السم
20	fol 40-45	معرفة هذه الكتب

Foll 46-69 Part III

Begins like Part II and contains descriptions of the following
7 classes —

21	fol 49-52	معرفة ناسخ الكتب و منسوخة
22	fol 52 ^b -53	معرفة الالفاظ العربية في المتن
23	fol 54-55 ^a	معرفة المسبوز من الكتب
24	fol 55 ^b -56	معرفة عرب الكتب
25	fol 57-60	معرفة الأفراد من الكتب
26	fol 60 ^b -66	معرفة المدلس
27	fol 67-68	معرفة علل الكتب

Foll 70-79 Part IV

Begins like Part II and contains descriptions of the following
9 classes —

28	fol 72-74	معرفة الساد من الروايات
29	fol 75-78	معرفة سنن رسول الله صلى الله عليه و سلم
30	fol 79 81	معرفة الاختار التي لا معارض لها بوحدة من الوحدة
31	fol 82 ^a	معرفة ربا اب الفاظ نفيسة في الاحاطة بغيرها بما بالرواية راو واحد
32	fol 82 ^b -85	معرفة مدائح المحدثين
33	fol 86-89	معرفة العلوم من مذكورات الكتب
34	fol 90	معرفة التصانيف في المتن
35	fol 90 ^b -93	معرفة تصانيف المحدثين في الاسناد
36	fol 93 ^b -94	معرفة الاحوة و الاحواب من الصحابة و التابعين و التابعين الى عصرنا هذا

Foll 96-123 Part V

Begins like Part II and contains descriptions of the following
7 classes —

- 37 foll 98-99 معرفة جماعة من الصحابة و التابعين و اتباع التابعين
 38 foll 100-104 معرفة فوائد الرواة من الصحابة و التابعين و اتباعهم الى
 عصرنا هذا كل من له نسب في العرب مسطور
 39 foll 105-109 معرفة اصناف المحدثين من الصحابة الى عصرنا هذا
 40 foll 110-112 معرفة اسامي المحدثين
 41 foll 113-117 معرفة الكنى للصحابة و التابعين و اتباعهم الى عصرنا هذا
 42 foll 118-121 معرفة بلدان رواة الحديث و اوطانهم
 43 foll 122-123 معرفة الموالى و اولاد الموالى من رواة الحديث

Foll 124-148 Part VI

Begins like Part II, and contains descriptions of the following
 4 classes —

- 44 foll 127-131 معرفة اعمل المحدثين من ولادتهم الى وقت زمام
 45 foll 132-135 معرفة القاب المحدثين
 46 foll 136-138 معرفة رواة الامراء من التابعين و اتباع التابعين و من
 بعدهم من علماء المسلمين
 47 foll 139-148 معرفة المتسادة في فوائد الرواة و بلدانهم و اسمائهم و كتابهم
 و صناعاتهم

Foll 149-166 Part VII

Begins like Part II, and contains descriptions of the following
 5 classes —

- 48 foll 151-152 معرفة معارف رسول الله صلى الله عليه و سلم و سراياه
 و بعوته و كتبه الى المسركين
 49 foll 153-158 معرفة الائمة الثقات المسورين من التابعين و اتباعهم
 50 foll 159-161 جميع ابواب التي يحكمها اصحاب الحديث
 51 foll 162-163 معرفة جماعة من الرواة التابعين و من بعدهم لم يخرج
 بحديثهم في الصحيح
 52 foll 164-166 معرفة من رخص في العرض على العالم

Only one other copy of the work is mentioned viz in 'Āsīfīyah
 Library, Hyderabad See printed list, vol 1, No 440

The present copy is not written carefully. Frequent corrections
 are wanted Dated, A H 1291

No 438

fol 29 lines 26 size 9¹ x 6¹ 7¹ x 9¹

کتاب الکفایہ فی معرفہ

اعمال البراہ

KITÂB AL KIFÂYAH FÎ MA'RIFAT AL USÛL AR RIWÂYAH

An old and extremely valuable copy of Al Kifayah one of the most useful works in the Science of Hadis but unfortunately incomplete containing only Parts vi and vii of the work. In fact no library appears to possess a complete copy. The two parts contained in the present copy discuss the question of whether if the narration is not verbatim but is expressed in the narrator's own words and yet the sense of the Hadis is correct it may be accepted as valid and if so under what conditions. The present copy was for some time in possession of Prince Ahmad (the son of the famous Sultan Salahaddin) and bears the autograph notes of Prince Ahmad and of many traditionists and scholars male and female who studied from this copy.

Author — Abu Bal' Ahmad bin Ali bin Sabit al Khatib al Bagdadi ابو بكر احمد بن علي بن باب الحطاب البغدادي known as a very prominent traditionist and historian of Bagdad. He was born in a village of Iraq A H 392 = A D 1002 where he received his education. In A H 411 to acquaint himself thoroughly with Islamic literature he undertook journeys to different Islamic countries such as Basra Syria Nishapur Egypt Mecca Medina and Bagdad. He permanently settled in the last mentioned place. He composed nearly 100 works most of them on tradition history and biography. He bequeathed his library containing all his compositions and collections for the use of the Muhammadan public of Bagdad. He died in A H 460 = A D 1071 and was buried near the tomb of Bishr Hafiz a well known Sufi of Bagdad. For his life and works see Huffaz vol iii p 331 Broel vol i p 329 (where A H 403 is a misprint for 463 as the date of the author's death).

Fol 1-13 Part vi. The present part is defective at the beginning. It begins abruptly thus —

صدر من مؤلف علي حدث
احمد بن احمد بن محمد بن عبد الله
الكاتب قال انا احمد بن جعفر بن مسلم الكلبى نا احمد بن موسى

الجوهري الربيع بن سليمان قال قال الساعى حاكماً على سائل سأله ود اراك
تعدل شهادة من لا يعدل حديثه الحج *

The present part consists of the following 14 Bâbs

- I fol 1 باب ما جاء في رواية الحديب على اللط ومن رأى ذلك
- II fol 2 باب ذكر الرواية عن لم يحكر ابدال كلمة بكلمة
- III fol 3^a باب ذكر الرواية عن لم يحكر يقدم كلمة على كلمة
- IV fol 3^b باب ذكر الرواية عن لم يحكر زيادة حرف واحد ولا حذفه وان
كان لا يعير المعنى
- V fol 4^a باب ذكر الرواية عن لم يحكر ابدال حرف بحرف وان كانت
صورهما واحدة
- VI fol 4^b باب ذكر الرواية عن لم يحكر تقديم حرف على حرف
- VII fol 5^a باب ذكر الرواية عن كان لا يرى رفع حرف منصوب ولا نصب
حرف مرفوع او محذوف وان كان معناهما سواء
- VIII fol 5^b باب في اتباع المحدث على لفظه وان خالف اللغة الفصحى
- IX foll 6-7 باب ذكر الرواية عن كان لا يرى يعبر اللحن في الحديث
- X fol 8^a باب ذكر الحكاية عن قال لا يحب اداء حديث رسول الله
صلى الله عليه وسلم على لفظه ويحور رواية غيره على المعنى الحج *
- XI fol 8^b-9^a باب ذكر الرواية عن احوار النقصان في الحديث ولم يحكر
الزيادة فيه
- XII fol 9^b باب ما جاء في تقطيع المتن وتصريفه في الابواب
- XIII fol 10 باب ذكر الرواية عن قال لا يحب ناديه الحديث على الصواب
- XIV fol 11^a باب ذكر الحكاية في احوار رواية الحديث بالمعنى

In the last Bâb, the author refers to another work of his own dealing with the same subject, thus —

و قد ذكرنا طرقة على الاستقصاء باختلاف العاطية في كتاب اوردنا له *

In the colophon, it is stated that the present copy is a transcription of a reliable copy, studied under the two pupils of Khatib Bagdâdî, and annotated with their autograph notes Two of these notes, relating the facts mentioned below are quoted at the end of the present copy

I Copy of the first note, dated A H 515 runs thus —

على الاصل سمعت جمعة نقرأت على الشيخ الامام ابى الحسن
محمد بن محمد بن مرقون بن عبد الرزاق الرعفراني يوم الخميس تاسع

عشرين في القعدة من سنة خمس عشرة و خمسمائة و كتب محمد بن محمد بن احمد بن الغلال الزواي *

The above note tells us that Muhammad bin Muhammad al Warraq studied the work in A H 517 under Muhammad bin Marzuq (d A H 517 = A D 1123) one of the pupils of Khatib

II Copy of the second note dated A H 530 runs thus —

رَبِّهِ (الاصْل) فَوَاتِ حَمِيعَ هَذَا الْكِتَابِ سَوَاءً مِنْ أَحَدٍ يَلِي رَأْسِي
أَبِي مُحَمَّدٍ بَكْرِي بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الطَّرَاحِ بَعَثَ إِحَارَهُ مِنَ الْكُطَيْبِ
وَسَمِعَ ذَلِكَ أَبَدَلِي عَزْرَةَ وَسَبَّ الْكُتُبَةَ وَذَلِكَ فِي رَجَبِ سَنَةِ ثَلَاثِينَ
وَحَمْسَمِائَةٍ وَكُنْتُ عَلَى بْنِ بَكْرِي بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الطَّرَاحِ *

This note tells us that Ali bin Yahya bin Ali bin Muhammad At Tarrah studied the work in A H 530 under his father Yahya a pupil of Khatib and further it is stated that Aziza and Sittal Katabah the daughters of Ali bin Yahya joined their father in a study of the present work

The above note is followed in the original by an attestation made by Yahya the father of the above mentioned Ali and is reproduced in our copy

It runs thus —

هَذَا صَحِيحٌ وَكُتِبَ بِحَسْبِ عَلِيٍّ بْنِ مُحَمَّدٍ الطَّرَاحِ *

The present part bears the following 5 notes of the traditionists and scholars who studied from our copy

(1) The first note runs thus —

سَمِعْتُ هَذَا الْكِتَابَ هُوَ السَّادِسُ مِنَ كِتَابِ الْكَلَامِ لَأَبِي بَكْرٍ الْكُطَيْبِ
رَحِمَهُ اللَّهُ تَعَالَى وَكَتَبَهُ الْخَامِسُ عَلَى السَّيِّدَةِ الصَّالِحَةِ الصِّدِّيقَةِ الْأَمِينَةِ
سَبَّ الْكُتُبَةَ دَعَمَ ابْنَهُ عَلَى بْنِ بَكْرِيٍّ بَعَثَ سَمَاعِيَّ مِنْ حَذَاهُ بَعَثَ
بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الطَّرَاحِ بِإِحَارِهِ مِنَ الْكُطَيْبِ صَاحِبِ الْكُتُبِ الْمَوْلَى
الْأَحْلَ الْبَلَدِ الْمَحْسُوسِ الْعَامِلِ الْوَعِ الْوَاهِدِ الْخَائِطِ الْعَاصِلِ الْكُتَابِ
لِأَشْدَادِ الْعَصَائِلِ دَعَمَ الْأَوَّلَ سَدَّ الْمُلُوكِ وَالسَّلَاطِينَ أَمْرُ الْبَلَدِ أَحْمَدُ بْنُ
الْمَلِكِ الْبَاصِرِ سَلَّاحِ الدِّينِ وَالْأَمِيرِ سُلْطَانِ الْإِسْلَامِ وَالْمُسْلِمِينَ مُسْتَعِينُ نَبِيِّ
اللَّهِ إِلَهِ دِينِ مِنَ أَدْنَى الْكَافُرِينَ أَبِي الْمَطْعَرِ يُوسُفُ بْنُ أَدَوْبَ بْنِ سَادِيٍّ
أَدَامُ اللَّهِ سَعْدَةُ مَعَى عَنِ سَلَفِهِ الْعَدْلِيِّ أَمْرُ اسْتَحْوَى بَرَاهِ

الدين ابن محمد بن مصاصم بن عبد الله الصوفي المصري و عفيف الدين
ابراهيم بن محاسن بن شاذي الناحر العدادي بقرأة اسمعيل بن عبد
المحسن ابن الانماطي الاصبزي وهذا خطه رضى الله به و عرفهم وذلك
بالمدرل العلوي المكسني دمسقي في محاسن واحد ليله السعري بن باب
رحب سده احدى و ستمائة و الله المدة *

Ismâ'il bin Abdallâh bin 'Abdalmuhsin Ibn al al Anmâtî (d A H 619 = A D 1220), the scribe of the present note, and the author of *القصد في الحوافي* (a poetical work on the various modes of reading the Qur'ân, see Berlin, No 486) says that he and Abû'l Abbâs Ahmad — one of the twelve sons of the famous Sultân Salâhaddîn (A H 569–589 = A D 1169–1193) and the owner of the present copy studied the work in A H 601 under a female traditionist, Nî'mah bint Alî bin Yahyâ, commonly called Ummu 'Abdalganî (d A H 604 = A D 1204, see *Al Mashîkhat*, No 322 above, fol 228), and that two other scholars whose names are mentioned in the note joined them. The sitting for study took place in Alawî Manzil of Damascus. Nî'mah, a famous and reliable female traditionist who received authority for narrating the present work from her grandfather (see Note No II above) is one of the 6 female *Shaikhs* of 'Alî bin Ahmad al Maqdisî (d A H 690 = A D 1291), the author of *Al Mashîkhat*.

(ii) The second note runs thus —

سمع حميعه و هو السادس من الكفاية للخطيب العدادي رحمه الله و ما
عدة و هو السابع مدة على السبعة الاصلية الصالحية الصمدية س [الكتبة]
نعمه انه على بن يحيى بن الطراح سمنعها من حدها ابى محمد
يحيى ناخارته من الخطيب المؤلف الشيخ الامام العالم الفقيه الاوحد عماد
الدين ابو المجد اسمعيل بن هبة الله بقرأته و احوه ابو اسحق ابراهيم نورالدين
و عزالدين ابو مطيع يحيى بن هبة الله بن احمد الفقيه السافعي البردى
و عزالدين ابو محمد عبد العزيز بن عدنان بن ابى طاهر البديلى و ابن
احمد ابو المطهر يوسف بن يعقوب و زين الدن ابو الحسن على بن يوسف
بن محمد الاصمغاني . و عدد الرحمن بن يوسف بن ابراهيم التوسى

* Historical works usually mention only those five sons of Sultân Salâhaddîn, who ruled after him, but it is known that he had seven other sons, of whom Prince Ahmad was one

و ابن الككاج يوسف بن مكرم بن احمد العدسي ر عبد الحليل بن عبد
الكنار بن عبد الواحد الانبى باب الله عليه السمع بخطه ذلك في يوم
الامس ساج مصل المناكب سنة اربع ستمائة مائة الملك المبرور رحمه
الله بمكة سنة خمس حرمنا الله تعالى في باب الحمد لله وحده
و الصلوة على رسوله *

This note tell us that Isma'il bin Hibatallah (d A H 674 =
A D 1250) co Tabraqat Ibn Mulaqqin fol 109) and many others
studied from the present copy in a sitting under a female tradi-
tionist Nīmāh (mentioned in the preceding note). The sitting took
place in A H 602 in the Madrasah Aziziyyah of Damascus founded
by King Aliz (A H 599-602 = A D 1192-1198) one of the five sons
of Sultan Salahaddin who ruled after him.

(iii) The third note runs as follows —

سمع جمع هذا الخبر هو السادس من الكفاية بخطب لمي
السبعة الصالحة الحليلة سب الكنية نعمه ديب على بن يحيى بن الطراح
سماء من حديثنا بحربه من الخطب د أة ابراهيم بن سنان بن عيسى
المائني ر هذا خطه ر ابو الفضل عبد الباقي بن يحيى بن وعص المندسي
و بكر الدس او سعد الله محمد ابو الطاهر اسماعيل او اسكن ابراهيم
و ابو عمرو و عميل بنو الامام زين الدس اني الحسن على بن محمد بن
علي حميد ا نصاي المعاري خطب المسجد ا قصي في باب الكفاية
سنة ثلث سنة *

The above note gives us to understand that in A H 603
Ibrahim bin Samran and Abdalbari bin Yahya (traditionist of the
7th century A H) and some others studied the work from the
present copy under Nīmāh the female traditionist mentioned in
the above note.

(iv) The fourth note is transcribed by Ali bin Mas'ud (d A H
704 = A D 1304) in an abridged form from the note dated A H 599
written in the original copy. It runs thus —

سمع علي سب الكنية ديب الطراح بقراءة كاتب السماع في اصله اني
الشيخ محمد بن ابي طه عبد العلي بن عبد الواحد المندسي جماعة منهم
الشيخ اوس محمد بن احمد بن محمد فدامة و اولاده احمد و زين

و عائسه و حديجة و حصر و عدد الرحمن . في قالب المحرم سنة
سبع و تسعين و خمسمائة بعلة على بن مسعود من الاصل مختصرا *

The above note tells us that, in A H 599, Abû'l Fath Muhammad bin 'Abdalganî (*d* A H 613 = A D 1213), the scribe of the original note, and many others studied from the original copy under Nî'mah, the female traditionist

(v) The fifth note runs as follows —

سمع جميع هذا الجرز و هو السادس من كتاب الكفاه على السمع
العمر الى الله نجم الدين ابى بكر محمد بن على بن المطهر Sic بنو
سماعة لجمعه من سب الكتبه بسندها فيه و باحارته من الحافظ ابى محمد
العاسم باحارته من طاهر بن سهل عن الخطيب بقراءة مالكه السمع الامام
المحدث ابى الحسن على بن مسعود بن يعقوب الموصلى بن الحلى
السمع الصالح بن سلمان بن حابر القوارى و ابو بكر بن محمد بن على بن
سلطان الرسعنى و صلاح الدين ابو الحسن محمد بن محمد بن احمد بن
يدر العللى بن دم الدمشقى و صح و كتب بجامع دمشق فى يوم الثلاثاء
منتصف جمادى الاولى سنة سبع و ستمين و ستمائة و سمعه ما قبله الى
الاول على بن عبد الكافى بن عبد الملك الرعى السامى حامدا لله تعالى
و مصلنا على نبيه *

The writer of the above note, 'Alî bin 'Abdalkâfi, says that in A H 667, he and Abû'l Hasan 'Alî bin Mas'ûd (*d* A H 704 = A D 1304), who came into possession of the present copy after Prince Ahmad studied the work, with some others, under Najmaddin Muhammad bin 'Alî in the Jâmi' Masjid of Damascus Ibn Rajab in *Tabaqât*, vol iv, fol 106^b, gives us to understand that Abû'l Hasan 'Alî collected a large number of books which he bequeathed to the public of Damascus

Foll 15-29 Part vii The title-page of the present part bears

* We notice discrepancies in the statements of the biographers about the date of death of 'Alî bin 'Abdalkâfi, a famous traditionist, known also as a good scribe Dahabî, in *Huffâz*, vol i, p 281, places his death in A H 662 (ابن و) (ستين و ستمائة) while Ibn Mulaqqin, in *Tabaqât*, fol 259, mentions his death in A H 682 The present autograph note of 'Alî bin 'Abdalkâfi, which is dated A H 667, is documentary authority for rejecting the date given by Dahabî and accepting that given by Ibn Mulaqqin

the following autograph note of Prince Ahmad the son of Sultan Salahaddin remarking that he studied from the present copy —
 سمع لا حمد بن يوسف بن ابراهيم بن علي الله عنه

The present part begins with two Isnads the first of which run thus —

احدنا السمع ابو الحسن محمد بن مروق بن عبد الرزاق الرعاعي
 عن الله عنه قال ادانا السمع الحافظ ابو بكر احمد بن علي بن بابن بن
 احمد الخطيب *

The second which is noted on the margin runs thus —

احدنا نعمه باب علي بن يحيى بن علي الطراح مائة علينا وانا
 اسمع في ليلة النصف من رحب سنة احدى وثمانين وستمائة بدمشق احدنا
 احدى يحيى بن علي مائة سنة بدمشق وثمانين وستمائة احدنا الخطيب ابو بكر
 احمد بن علي بن بابن الخطيب احارة قال اله *

This part is divided into the following 15 Babs —

- I fol 15-17 باب ذكر الرواية من كل يدع الی احارة الرواية على
 المعنى من السلف و سأل بعض احبارهم في ذلك
- II fol 18^a باب ما جاء في ارسال الراوى للحدث اذا مثل بعد ذلك
 عن اسناد ذكره
- III fol 19^b-19^a باب ما جاء في المحدث لم يسمع باسناد آخر و قول
 عدد منتهى الاسناد مثله معنى مثل الحدث المتعذر على نحو ان
 روى الحدث الثاني مفردا و سأل عن لفظ الحدث أم لا
- IV fol 19^b باب ما جاء في تعريف المسكن المدرجة و بعدد الاسناد
 المذكور لحدوثها
- V fol 20^a باب في المحدث روى حديثا عن شيخ يسمه منه ثم روى
 بعضه عن ذلك الشيخ احاد بسمه و لا يسمه
- VI fol 20^b باب في استنباط الحافظ ما سكت عنه من كتاب غيره او حفظه
- VII fol 20^b باب ذكر الرواية عن قال حديثا فلا و سأل فلا
- VIII fol 21^a باب فمن و حد في كتابه خلاف ما حفظه عن المحدث
- IX fol 21^b-22^a باب في ان الحافظ اذا سأل حديثا سمعه من شيخ
 و لم يسمع حفظه في حال سماعته لم يحمله ان يرويه بارا عن
 منطه عن ذلك الشيخ

- X fol 22^b باب في ان السعي الحفظ لا يعتد عن حديثه الا بما رواه
من اصل كتابه
- XI fol 22^b باب فيمن حاله آحرا حفظ منه يحكى حاله له في روايته
- XII fol 23^a باب القول في من كان معوله على الرواية من كنهه اسوء
حفظه و ذكر الشرائط تلزمه
- XIII fol 24 باب ذكر من روى عنه من السلف احارة الرواية من الكتاب
الصحيح وان لم يحفظ الراوى ما فيه
- XIV foll 25-26 باب القول فيمن وحد في كتابه لحظا حديثا مسك
سمعه ام لا
- XV fol 27 باب في المقابلة وتصحيح الكتاب

The present part is followed at the end by five notes, dated A H 599, 601, 602, 603, 667 respectively, which agree verbatim with those noticed in Part vi above. In addition to the above, we notice an autograph note by Ismâ'il bin Ratiṣh (*d* A H 654 = A D 1255), a prominent traditionist and author of several works of the 6th century.

As already stated, a complete copy of this valuable work is not mentioned in any catalogue. For some other parts of the work, see Berlin No 1039, Lied No 1737, Cano vol 1 p 244.

Written in faṣl Naskh. Not dated apparently 6th century A H.

No 439.

fol 22 lines 19 size 6½ × 4½ 5 × 3

مالا يسع المحدث جهله

MÂLÂ YASÂ'U AL MUḤADDÎS JAHLAHÛ.

A useful and rare work on the Science of Hadîs

By Abû Hafs 'Umar bin 'Abdalmajîd Al Quiaṣhî أبو حفص عمر بن عبد المجيد القريشي, a traditionist of the 6th century A H, the date of whose death is not fixed by his biographers. The fact that the present work was composed in A H 579 tells us that he was alive in that year.

Beginning —

الحمد لله الذي وفعنا لتوحدة و فصلنا على كثير الخ *

The work is rare Only one other copy is mentioned viz in
Lied No 1743 see Brock vol 1 p 371

No 440

fol 113 lms 23 size $7\frac{1}{2} \times 5\frac{1}{2} \times 3\frac{1}{2}$

کتاب معرّفه انواع الحديث

KITĀB U MA'RIFAT I 'ANWĀ'AL HADĪS

(Also called Muqaddimatu Ibn As Salah)

A very old and valuable copy of the Kitāb Marifat al Anwa al Hadīṣ compared and revised by the author himself It is a very useful work on the Science of Hadīṣ divided into 65 Naw The materials in the present work are taken from Khatīb Bagdadī's compositions on the Science of Hadīṣ

Author Taqaddin Abu Umar Usman bin Salāhaddīn Abī I Qasīm Abdarrāhman bin Mūsā bin Abī Naṣr bin As Salāh ash Shāhrazūrī نقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن يوسف الصلاح السمرقندي a scholar of repute in the Qur'anic branches tradition and jurisprudence and specially noteworthy for his skill in removing the discrepancies of Hadīṣ He was born in A H 577 = A D 1181 and studied under his father and many others He worked as professor in the Madrasah Salāhiyah of Jerusalem In A H 616 he was appointed professor of Shafī jurisprudence in the Madrasah Rawāhiyah of Damascus Shortly after he took his seat as a professor of the Junayniyah Madrasah Later on King Ashraf bin Mūsā (A H 626-630 = A H 1228-1237) of the Ayyubids appointed him the first professor in a Madrasah built by him in Damascus known as Ashrafiyah where he worked till his death in 643 = A D 1243 For his life and works see Tabaqat Ibn Shuhba fol 86 Brock vol 1 p 359

Beginning —

قال السمعاني نقي الدين ابو عمر عثمان بن صلاح الدين ابي القاسم عبد الرحمن بن يوسف الصلاح السمرقندي
هذا وان علم الحديث من اصول العلوم العاصيه

For other copies of the work see Curo vol 1 p 352 Rampur Library p 128 The work was lithographed in Lucknow A H 1304 The colophon runs thus —

آخر الكتاب و الحمد لله حق وحده و الصلوة على محمد و عده
و سلم بجر في العسر الاوسط من شهر رمضان المبارك من سنة سبع و ثلاثين
و سعمائه *

Written in good Naskh Dated, A H 637

The following autograph note of the author gives us to understand that the MS was studied under him -- الحمد لله بلغ قرأه على كنهه --
مولاه عثمان

No. 441

fol 147, lines 15, size $7 \times 4\frac{1}{2}$, 5×3

Another copy of the same, followed by four short treatises on different subjects

Written in fair Naskh Dated, A H 976

Towards the end, the scribe, who does not reveal his name, thus enabling us to judge of the reliability of his copy, says that the present copy is a transcription of that studied under Asiladdin 'Abdallâh bin 'Abdarrahmân (d A H 883 = A D 1478), the author of Ad Durj ad Dusr (see Lib Persian Catalogue, vol VI, No 485), and that Asiladdin's copy was a transcription of one revised and marginally annotated by Khwâja Mahmûd Al Pârasâ (d A H 822 = A D 1420) the author of Fasl al Khitâb Khwâja's was a transcription of a copy studied under the author, bearing an Ijâza granted by the author to his pupil, Mutahhir, in A H 638

Fol 137-147 Four treatises

I Fol 137^b-139^a رساله في ان الصلوة للمصطفى اصل الصلوة A treatise on the superior efficacy of addressing prayers (صلوة) to Muhammad, the Prophet

By Muhammad bin As'ad ad Dawwânî (d A H 907 = A D 1501)

Beginning —

وله الحمد و على نبيه الصلوة و السلام الخ *

The treatise ends thus —

تم الرسالة للدواني *

II Fol 139^b رساله في بيان الحديث اذا مات الانسان انقطع عمله الا من ثلثة A treatise explaining the Hadîs which indicates that when a man dies, everything connected with him ends, except three things

By an anonymous author

Beginning —

ان احسن حديث يحدث به المحدثون الخ *

III Foll 140-144* رسالة في تعريف الحديث الحسن A treatise defining the Hadis Hasn and kind of Hadis

By an anonymous author

Beginning —

والحمد لله الذي حلل الأسرار في أحسن العلوم
الرواق الحديث بقسم إلى قسمين صحيح وضعف الحديث *

IV Foll 144'-147 رسالة في رتبة الله النساء A treatise discussing the theological question of whether the female will be denied the privilege of obtaining a view of God on the Day of Judgment. The author holds that women will not be denied that privilege.

By Jalaladdin Abdarrahman bin Abi Bakr as Suyuti حلال الدين
عدد الرحمن بن أبي بكر السبطي (d. A. H. 911 = A. D. 1505)

Beginning —

الحمد كفى وسأله على سادة الدين أظفري
بسمي رتبة الله النساء رتبة الله تعالى يوم العمة حاصل لكل أحد من الرجال
النساء *

No 442

fol 78 lines 27 size 9½ x 6½ 6½ x 14

المقدّر لصاح

AL TANQID WA AL 'IDÂH

A very correct and valuable copy of a commentary on the preceding work compared with the autograph copy by the commentator's son.

By Abu l Fadl Abdarraḥmān bin Ḥasān bin Abdarraḥmān Al Iraqī أبو الفضل عبد الرحمن بن حسن بن عبد الرحمن العراقي the most eminent and reliable traditionist of his age who was also known for his special merits in the Qur'anic branches and jurisprudence. He has composed many useful works on those subjects. He was born in Miṣrān (a place near Cairo) A. H. 725 = A. D. 1325. As he was brought up in Iraq he is known to us as Al Iraqī. He in order to complete his studies visited Syria Arabia Alexandria Emesa Aleppo Heliopolis and some other places. He worked as professor of Hadis and jurisprudence in the institutions of different countries and cities. In A. H. 788 he was appointed Qaḍī and Khatīb of

Medina He spent his later years in Egypt, i.e., from A H 795 till his death in A H 806 = A D 1406, devoting himself mostly to Amâlî (i.e., sittings for the teaching of tradition by dictation)

For his life and works, see Brock, vol. II, p. 65. Al Qabs al Hâwî, fol. 102, Tabaqât Ibn Shuhba, fol. 187

Beginning —

الكمد الذي اتم لا يصاح ما اتم و اتم الاصطلاح و لو شاء لم يعلم.....
و بعد فان احسن ما صنف اهل الكديب في معرفة الاصطلاح كتاب علوم
الكديب ابن الصلاح *

The commentator, in the preface, mentions the following two Shakhhs, under whom he studied the text, and received the Sanad for narrating the same —

I حليل بن ككلدى (d A H. 761 = A D 1361)

II بهاء الدين عبد الله (d A H 777 = A D 1277)

The colophon tells us that the commentary was composed in A H 702

Only one other copy of the work is noticed, viz., in Jenî, Nos 295-6

The following note below the colophon, and the autograph note by Ahmad (d A H 826 = A D 1422, see No 318 above), the commentator's son, repeated in several places in the margin, tell us that, in A H 811, the present copy was thoroughly compared by him with the autograph copy

The note below the colophon runs thus —

تمت مقابلة هذ الكتاب و مراجعته بتتبع المصنف وهو الامام
الحافظ المسدد اصل المكديين في زمانه شيخ شيوخنا المولى المسدد
زين الدين عبد الرحم العرافي اوائل ربيع الاخر في سنة الكادية العشر بعد
الماائة من الهجرة النبوية بالمدرسة المصروفية *

The autograph note in the margin runs thus —

بلغ سماعا و تبعا بالاصل كتبه احمد بن العرافي *

Written in fair Naskh Undated, but the note below the colophon, quoted above, indicates that the present copy was made in or before A H 811

Fol. 76^b-78 contain the copy of a letter of Salafî (d A H 576 = A D 1180) to Zamakhsharî (d A H 538 = A D 1143), requesting him for a Sanad, and Zamakhsharî's reply with a Sanad granted by him to Salafî

No 443

fol 210 lines 21 size $7\frac{1}{2} \times 7\frac{1}{2}$ $5\frac{1}{2} \times 1\frac{1}{2}$

شرح اللمعة

SHARH AL ALFIYAH

An old copy of the abridged commentary on the commentator's own versified treatise (At Tabārah Wa at Tadkīrah) known as Alfiyah consisting as it does of 1000 verses. Alfiyah is itself an abridgment of Ibn Salah's work (see Nos 440-41 above) with certain additions.

By Abul Fadl Abdarrahim bin Hasan Al Iraqi **الفصل عند** ابو الفاضل عبد الله بن الحسن العراقي (d A H 806 = A D 1406 see No 442 above) the author of Alfiyah.

The colophon gives us to understand that the text (Alfiyah) was composed in A H 7C2 and that the commentary was composed in A H 771.

Written in good Naskh Dated A H 809

Scribe **ابو جعفر محمد بن احمد العمري** a traditionist and author of several works who died in A H 849 = A D 1446 see Mu jam Ibn Fahd fol 188.

The present copy is of special value as it was studied by the commentator's son see the Sanad quoted below.

Ibn Al Ajami (d A H 841 = A D 1438) the author of certain works for which see Brock vol II p 67 in the following autograph Sanad at the end of the MS says that in A H 813 Ahmad (the commentator's son) Abu Ja far Muhammad the scribe and some others studied the work under him (Ibn Al Ajami) in Halab and the Sanad was granted to all who studied.

بلغ الامام الواحد فلي المسلمي شهاب الدين ابو جعفر محمد بن
الامام شهاب الدين احمد بن الامام العالم كمال الدين عمر بن العمري
السهرناني الصفاء قرأ على وسمعه المفسر الواحد المنيع ولي الدين
ابو رزعه واحب ائمة ما يحوز لى روايته منقطعاً بذلك كنه
ابراهيم بن محمد بن خليل سبط ابن العمري الحلبي السهرناني بالمعتمد
وبذلك في ناس صغير من سنة ثلاث عشرة وبماثله بالمعتمد السهرني
عكس

This is followed by a copy of the Sanad granted by the commentator to Ibn Al Ajami the writer of the above Sanad.

No. 444.

fol 220, lines 21, size $8\frac{1}{2} \times 6\frac{1}{2}$, $6 \times 4\frac{1}{2}$.

The Same

Another valuable copy of the same Written in good Naskh
Dated, A H 838

Scribe حسن بن طهماسب

Ibrâhîm bin Muhammad Ibn al 'Ajamî (the writer of the Sanad contained in the preceding copy), in the following autograph Sanad at the end of the present copy, tells us that, in A H 839, he granted a Sanad to his two pupils, Abû Bakr al Hâzîmî and 'Umar bin As Sairâf, who studied under him from the present copy

بلغ السمع شرف الدين ابوبكر الحارمى قراءة على و سمعه السمع زين
الدين عمر بن السراج و احرف لهما و كان الختم بعد العصر حادى عشر
المحرم سنة تسع و ثلاثين و ثمانمائة كنده ابراهيم المحدث *

The fact that the copy bears various marginal notes, indicating that it was studied and compared repeatedly by a number of traditionists and scholars is testimony to the value and correctness of the MS

No. 445.

fol 229, lines 29 size $10\frac{1}{2} \times 7\frac{1}{2}$, 8×5

The Same

Another copy of the same Written in good Naskh, dated, A H 842

Scribe محمد بن محمد بن سليمان الكرى

No. 446.

fol 131, lines 29, size $10\frac{1}{4} \times 7\frac{1}{2}$, 8×5

The Same

Another copy of the same, dated, A H 973
Written in good Naskh

No 447

foll 70 lines 12 size 6½ x 5½ 6 x 3½

الخلاصة في معرفة

أصول الحديث

AL KHULÂSATU FÎ MA'RIFATI USÛL
AL HADÎS

A beautiful copy of Khulasah a work on the Science of Hadîs
The present work is based upon the following work —

I Muqaddimah by Ibn Sîrîn (No 440-41 above)

II Irshad by Nawawî (d A H 631 = A D 1332)

III Al Manhal ar Rîwî by Ibn Juma ah (d A H 782 =
A D 1332)

Author Abu Abdallah al Husain bin Abdallah bin Muham
mad at Tibi أبو عبد الله الحسين بن عبد الله الطيبي (d A H 743 =
A D 1342 see No 304 above)

Beginning —

الحمد لله على اتصاله وسأله المريد من نعمه
و بعد فبذة
حمل في معرفة الحديث
لخصه من كتاب الامام يعقوب الدس
ابن الصلاح ومختصر الامام معلى الدس الديوبى والقاصى بدر الدس يعرف
بلس جماعة
وسمى بالخلاصة في معرفة الحديث رتبته على
معدنه وعلى لسانه مقامه وحاشا له

For other copies of the work see Berlin No 1064 A S No 435
Cairo vol vii p 217

The present copy bears a frontispiece written within gold ruled
borders

Written in beautiful Nashh

No 448

foll 12 lines 15 size 10 x 7 7 x 3

المختصر في أصول الحديث

AL MUKHTASAR FÎ USÛL AL HADÎS

An abridgment of the preceding work serving as a useful
manual on the Science of Hadîs

By 'Alî bin Muhammad علي بن محمد, commonly known as Sayyid Ash Sharîf al Jurjanî (d A H 816 = A D 1413, see No 356 above)

Beginning —

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمة و معاصد *

The passage running thus

الحمد لله رب العالمين و الصلوة على محمد و آله و بعد *

quoted in the commentary, No 450 below, as the preface of the present treatise, is omitted in this copy

Marginal notes are found throughout the copy

A commentary on the present work by Maulavi 'Abdal Hai of Lucknow, known as طهر ال مابي was printed in A H 1304

Written in good Naskh Dated A H 1005

No 449.

fol 12, lines 15, size $8\frac{1}{2} \times 6$ $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the same Written in good Naskh Not dated, apparently 12th century A H

No. 450.

fol 63 lines 19, size $6\frac{1}{2} \times 4\frac{1}{2}$ $4\frac{1}{2} \times 3\frac{1}{2}$

المختصر و شرحه

AL MUKHTASAR WA SHARHUHÛ.

The Mukhtasar and a commentary on the same, bound in one volume

I Foll 1-9 Al Mukhtasar, beginning and ending like No 449 above

II Foll 10-63 Sharh al Mukhtasar An autograph copy of the commentary

By Abû 'Abdarrahmân Muhammad ابو عبد الرحمن, commonly called Al Hanafî الحنفى, a scholar of Bukhârâ of the 10th century A H He composed the present commentary in Bukhârâ in A H 935, as appears from the following colophon —

وج العراع من تأليف هذا السرح وصف الطهرونوم الدلاء و النجاس
عسر من شوال سنة خمس ر ثلث و سعمانه على يد مؤلفه العبر الى
الله انى عدد الرحمن محمد المسير بالحقى حمة الله بئلا بئارا *

Beginning —

الحمد هو الداء على التحمل الاحياء من بعمه او عهرا
و د هذا مختصر محمل لذل اللط كثير المعنى الح *

Written in good Naskh Dated A H 935

No 451

fol 9 lines 20 size 94 x 54 64 x 4

• مختصر الخلاصة

MUKHTASAR AL KHULĀSAH

An abridgment of Tibi s Al Khulasah (see No 447 above)

By Hibatallah bin Atiallah al Hasan al Husaini عه الله بن عتي الله بن الحسن بن الحسين
Neither the author nor the present work is men-
tioned in any catalogue No mention of this author or his compo-
sitions appears in biographical works but that he was a scholar of
the 9th century A H is suggested by the fact that on fol 7^a he
refers to Ahmad bin Umar bin Abul Futuh (d A H 796 = A D 1396)
as his grandfather and teacher thus —

قد جمع اكثر المسلسلة حدى وسبغى سلطان المحدثين نور الحق
و الدس احمد ابو العروج قدس سره *

Again he criticises the author of another abridgment of Tibi s
Khulasah referring to him not by name but as اعظم المحققين
(one of the greatest scholars) Now generally only a contempor-
ary author is referred to in this way and the only other abridgment
known to us is No 448 above by As Sayyid Sharif (d A H 816 =
A D 1413) Hence we may conclude that Hibatallah was a con-
temporary of Sayyid and a scholar of the 9th century A H

Beginning —

منه الاستعانة و الاستعانة و التذم بوسيلة منه الكرم كما انعم على
و علمنى من تأويل الاحاديث *

Written in good Naskh Not dated, apparently 12th century

A H.

No. 452.

fol. 37 lines 17, size $8\frac{1}{2} \times 7$, 6×4

حواهر الأصول في علم حديث

الرسول

JAWÂHÎR AL USÛL FÎ 'ILM ḤADÎS AR RASÛL.

A useful and rare work on the Science of Hadîs, divided into four Qisms, a Fâtîha and a Khâtimah The Fâtîha is sub-divided into seven Lam'

Author Abû'l Faïd Muhammad bin Ahmad bin 'Alî al Fâsî ابو العيص محمد بن احمد بن علي الفاسي The author who died in A H 832 = A D 1429, is mentioned in Berlin, vol x, p 289, and in Brock, vol ii, p 172, but we have failed to trace any mention of the author's present composition either in the catalogues or in the biographical works

Beginning —

الحمد لله لمن اصبح حديث كلامه القديم والصلوة والسلام على من
احسن كلام حديثه وعدة رساله في اصول الحديث
موسومة بحواهر الاصول في علم حديث الرسول الحج *

Written in good Naskh Not dated, apparently 13th century

A H

No 453

fol. 25, lines 22, size 10×6 , 7×4

نزهة النظر في شرح نخبه

العكر

NUZHAT AN NAZAR FÎ SHARḤI NUKḤBAT AL FIKAR.

A commentary on Nukḥba (a well-known treatise on the Science of Hadîs), by Shihâbaddîn Ahmad bin 'Alî al Hajar al

Aṣqalanī (d A H 852 = A D 1449) the author of the treatise See Lib Cat vol v part 1 No 109

Beginning —

الحمد لله الذى لم يزل عالماً حقاً قدوماً سمعاً نصيداً وأسبغاً أن لا اله الا الله وحده لا شريك له اله *

The work has been repeatedly printed in India

For other copies of the work see Berlin No 109, Rampur Library Nos 124

Written in fair Naskh Dated A H 1005

No 454

fol 99 lines 19 size 10 × 6 7 × 3 1

شرح شرح نكهة الفكر

SHARH U SHARH I NUKHBAT AL FIKAR

A beautiful copy of a rare commentary on Nuzha the preceding work. The name of the commentator does not appear anywhere in the MS nor is the commentary mentioned in any catalogue but an exhaustive study of all the commentaries on Nuzha contained in the Library resulted in the fortunate discovery of the following passage (see fol 97 of No 45, below) in the commentary by Ali Qari which establishes the identity of the present commentator. This passage which is quoted by Ali Qari from the commentary on Nuzha by Wajihaddin is found word for word from *لم اعرض عنه* to *لم* on fol 35 of the present MS which is without doubt Wajihaddin's commentary.

قال الساجد حية الدين المعنى اعرض عنه اسلافى مولانا ابو التركات
بانه قال الا فى الاحمال وهى ماء من يكون عاطفه اهل من اصانه منى
كلامه بدافع الا ان يكون لعظه لم هنا وقع تصحيحاً من الناسخ اورله من العلم
ثم قال احببى بعض احوالى انه سأل السجورى عنه فقال وقع لعظه لم
عاطفاً اخرج نسخة من عدة وليس منه لعظه لم *

Wajihaddin al Gujarati الكجراتى who was a famous traditionist and scholar of Gujarat died in A H 998 = A D 1590

See Subhat al Marjân, fol 101, where, in the list of his compositions, the present commentary is mentioned but no details are given. Wajîhaddîn, in the passage quoted above, holds that the word لم in the passage contained in the text of Nuzha which runs thus —

المراد به من لم يرجح حادب امالته على حادب خطاه *

is wrongly transcribed in the various copies. Though the text is in the course of studies in almost all Madrasahs, and has been repeatedly printed, yet the above mistake pointed out by Wajîhaddîn is not commonly known to scholars.

Beginning —

الحمد لله الذى حمدا يوانى نعمه و يكافى مريده اللهم صل على
محمد كلما ذكره الداكرون و عمل عن ذكره العالمون اله *

Written in beautiful Naskh. Bears a frontispiece. Not dated, apparently 11th century, A H

No. 455.

fol 168, lines 21, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

شرح شرح المسحبة

SHARH U SHARH I AN NUKHBAH.

A commentary on Nuzha (see No 453 above)

By Mullâ 'Alî Qârî ملا علي القارى (d A H 1014 = A D 1605) See

Lib Cat, vol v, part 1, No 237

Beginning —

الحمد لله صحيح كلامه العديم الذى هو احسن الكديب اله *

A copy of the work is noticed in Berlin, No 1109

Written in fair Naskh. Not dated, apparently 12th century

A H

No 456

foli 302 lines 27 size 8 x 5½ 6 x 3½

قصا الوطر من نزهة
المطر

QADÂ' AL WATAR MIN NUZHAT AN NAZAR

An extensive commentary on Nuzha (see No 453 above)

By Burhanaddin Ibrahim bin Ibrahim al Iqani al Maliki
أبراهيم بن إبراهيم اللعاني المالكي a well known scholar belonging to the
Maliki school who is the author of a number of works on different
subjects. He worked as a professor of Jamî Azhar in Cairo. He
died in A H 1041 = A D 1641. See Khulasat al Agar vol 1 p 6
Brook vol II p 31r

Beginning —

حمدا لك اللهم على ما انزلت في افلاك الهداية من طواع
العباد الم *

The present commentary was composed in A H 1023 as appears
from the following colophon —

قال مؤلفه عفى الله وكل السروع في جمعه لعسر مصنف من
حمادى الاولى من شهر سنة ثلاثين بعد الالف الفراع منه بعد
يوم الثلاث رابع شهر رمضان من سنة تلك السنة الم *

The fact that the words عفى (used for a living person) are
used for the author by the scribe suggests that the present copy
was written during the life time of the author

Written in fair Naskh Not dated apparently 11th century
A H

No 457

foli 64 lines 15 size 9½ x 7 7 x 4

زبدة الانظار

ZUBDAT AL ANZÂR

A very beautiful copy of a rare commentary on Nuzha
(see No 453 above) dedicated to Farrukh Siyar (A H 1124-1131 =
A D 1713-1719)

By Taqî bin Shâh Muhammad bin 'Abdalmalik al Lâhûrî
 بقى بن شاه محمد بن عبد الملك الاهورى Neither the commentary nor
 the commentator is noticed in any catalogue but the fact that the
 commentator refers to himself as a Lâhûrî, and that he dedicates the
 present commentary to Farrukh Sîvai suggests that he was a scholar
 of Lahore in the 12th century A H The copy is written in beautiful
 Naskh, with a frontispiece, and the name of the King is written
 in gold letters, so that it is possible that the present copy was
 presented to Farrukh Sîvai

Beginning —

بحمدك على تواتر نعمائك . . و بسرك على توالى آلائك اله *

Written in Naskh Not dated, apparently 12th century

No 458

fol 128, lines 17 size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

کنز الاصول فی معرفة

حدیث الرسول

KANZ AL-USÛL FÎ MA'RIFAT I HADÎS AR RASÛL.

A commentary on the commentator's own versified treatise
 entitled Hirz al Usul on the Science of Hadîs

By Ni'matallâh bin Muhammad al Kuchak as Samarqandî
 نعمه الله بن محمد بن کوچک السمرقندی In his commentary, the present
 commentator quotes a number of authors, the latest being 'Alî Qârî
 (d A H 1014 = A D 1605), whom he mentions on fol 86 thus —

و قد قال مولانا السمع على العارى فى شرح المسكوة المسموعة و

التدليل اله *

The fact that he sometimes refers to 'Alî Qârî as مولانا (my
 master) and sometimes as سحبا (my teacher) suggests that the author
 was a pupil of 'Alî Qârî, and thus a scholar of the 11th century A H

Beginning —

الحمد لله الذي شرح صدورنا باخبار النبوة و نور قلوبنا بانوار

انار المصطفوية اله *

Written in Nasta'liq Not dated, apparently 13th century A H

No 459

foli 161 lines 31 size 12 x 8¹ 9 x 6

توضيح الافكار لمعاني

بمعنى الانظار - مرآة النظر

TAUDÎH AL AFKÂR LÎ MA'ÂNÎ
TANQÎH AL ANZÂR
WA
MIR'ÂT AN NAZAR

These two works of the same author are bound in one volume

Foli 1-151 Taudih al Afkar a rare commentary on Tanqih al Anzar a work on the Science of Hadis by Ibrahim al Wa'li (who died after A H 860 = A D 1450) See for a copy of the text Berlin No 1118

By Muhammad bin Isma'il al Amir محمد بن اسماعيل الأمير (d A H 1182 = A D 1769 see No 339 above)

Beginning —

حمدا لك يا من صبح سدد كل كمال الله فلا يحوم حوله مدح ولا اعلال
وسمعه توضيح الافكار لمعاني الانظار *

We are not acquainted with any other copy of the commentary

Foli 152-161 Mir at an Nazar a collection of discourses of Muhammad bin Isma'il with certain scholars on the point حرج وبعدل (criticism of the merits of the traditionists) a famous point of the Science of Hadis by the same Muhammad bin Isma'il

Beginning —

حمدا لك يا واعب كل كمال الله *

Both works are written in the same hand (Nasikh) Dated A H 1181

SHI'ÂS' WORKS ON THE SCIENCE OF HADÎŞ.

No 460.

foll 7 lines 12, size $6\frac{1}{2} \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{2}$

الوجيزه AL WAJÎZAH.

A treatise on the Science of Hadîş divided into a Muqaddimah and six Fasl

By Bahâ'addîn Muhammad bin Abdas Samad al Hârîsî بهاء الدين
محمد بن عبد الصمد الحارثي (d A H 1081 = A D 1622 see Lib Cat,
vol v, part 1, No 290).

Beginning —

الحمد لله الذي على نعمائه المتواترة وآلائه المستعصه المتكاثرة

الح *

The present work was originally composed as a Muqaddimah to the author's previous work, Al Habl al Matîn a work on Hadîş, but, later on, was regarded as an independent work

Written in Nasta'liq Not dated, apparently 13th century A H

MIXED CONTENTS IN TRADITION.

No. 461.

foll 45, lines 18, size $9\frac{1}{2} \times 6$, 8×4

المجموعه في الحديث AL MAJMÛ'AH FÎ AL HADÎS.

The present Majmû'ah contains the following two commentaries on Arba'in by Nawawî (d A H 678 = A D 1278) See Lib Cat,
vol v, part 1, No 275

I Foll 1-20 *Tuhfat Al Muhibbin* a commentary on *Arba'in* by Shaikh Muhammad al Hayat As Sindī (d A H 1163 = 1752) For another copy and other particulars of the commentary and of the author see Lib Cat vol v part 1 No 286 The present copy is a transcription of one belonging to Maulavi Sa'id of Patna described in Lib Cat vol v part 1 No 277

Beginning —

الحمد حمداً يليق به الخ *

Written in Nasta'liq Dated A H 1263

Scribe سعد الغار the son of Atiqallah a pupil of the above mentioned Maulavi Sa'id

II Foll 21-45 *Sharh Al Arba'in* a commentary on *Nawawī's Arba'in* by Nawawī himself For another copy and other particulars see Lib Cat vol v part 1 No 278

Beginning —

الحمد لله رب العالمين يوم السموات والأرض

Written in Nasta'liq Not dated apparently 13th century A H

No 462

fol 171 lines 17 size 7 × 5½ 5 × 4

المجموع في الحديث

AL MAJMU'AH FĪ AL HADĪS

An old and exceedingly valuable copy of a *Majmu'ah* containing 12 rare treatises on *Hadīs* written in the beginning of the 8th century A H It bears several autograph *Sanads* and autograph notes of the chiefs nobles traditionists (male and female) and scholars numbering not less than 1500 in all of the 8th century A H who studied from the present copy of *Majmu'ah* in Damascus We notice that in A H 763 one Ahmad bin Ya'qub bin Ishaq bin Khwaja a scholar of our province (Bihar) studied from the present copy in Damascus (see *Sanad II* on treatise No VI) This most valuable possession of the Library was in the use of scholars of Damascus until A H 838 See *Sanad No VI* on treatise No VII In A H 1179 it fell into the hands of one Mustafa bin Ali a scholar of Hamat as appears from the following note on fol 14 —

الحمد على نعمه تسرب تملك هذا المجموع متعلى الخطوط
السادة الحفاظ والمحدثين الكرام بعد عورته مصطفى بن على حموى
رادة جعل الله التعوى رادة الع *

The 12 treatises referred to above are as follows

Foll 1-13 I *الابدال العوالي* Al *Abdâl al 'Awâlî* A rare treatise, containing 31 'Awâlî Hadîs, the narrators of which are known for their great longevity. Thirty Hadîs are taken in the present work from *العياليات*, a work on 'Awâlî Hadîs by Abû Bakî Muhammad bin 'Abdallâh bin Ibrâhîm (d. A. H. 359 = A. D. 969) and one Hadîs of the same category is taken from Al *Fawâ'id* of Mazkî (d. A. H. 362 = A. D. 972)

Author Abû'l 'Abbâs Ahmad bin 'Abdalhalîm bin 'Abdallâh bin Muhammad *أبو العباس أحمد بن عبدالحليم بن عبد الله بن محمد*, commonly known as Ibn Taimîyah *ابن تيمية*, a scholar and an author of great repute, belonging to the Hanbalî school, known for his special merits and masterly abilities in tradition, jurisprudence and theology. He composed more than 300 works on different branches of Islamic literature. He was born in A. H. 661, and studied under his father and a large number of scholars and traditionists. (For the 40 *Shâikh*s of the author, see the present *Majmû'ah*, treatise No. XII.)

The author was a scholar of great independence of mind, and was recognised as a great critic. He engaged in controversy with many contemporary scholars and Sûfis. He did not hesitate even to differ on certain points from the four Imâms (Abû Hanîfa, Mâlik, Shâfi'î and Ahmad bin Hanbal), and boldly criticised many early authorities, Sûfis, theologians and traditionists. His boldness and independence, as well as his prejudice against highly esteemed Sûfis and scholars of early times, aroused bitter resentment against him and led to his being frequently removed from the post of professor of several institutions, and more than once being sent to prison. Ibn Hajar, in *Ad Durar*, tells us that, in A. H. 709, Ibn Taimîyah withdrew some of his views, being convinced of his own error. He was sent to jail for the last time in A. H. 726 for condemning the practice of visiting tombs (*مسألة زيارة القبر*), and died in jail in A. H. 728 = A. D. 1328. Though he was criticised for his prejudice and opposition to accepted views, yet his merits and scholarship were unanimously admitted. For his life and works, see Hufâz, vol. iv, p. 228, *Ad Durar al Kâminah*, vol. 1, fol. 94, *Ar Radd al Wâfir*, Block, vol. 11, p. 100.

Beginning —

أحدنا أبو حفص عمر بن محمد بن طهرون التعدادي المردت قال
 أئانا أبو العاسم هذه الله بن محمد عبد الواحد بن أحمد بن حصص
 الشداني قال أئانا أبو طالب محمد بن محمد بن إبراهيم بن عباس الدار
 قال أئانا أبو بكر محمد بن سعد الله بن إبراهيم السامعي الدار ول الكذب
 الأول —

حديثا بشرى موسى الاسدي دعا زكريا بن عدي أئانا سعد الله بن عمر
 بن سعد الله بن عديل عن حابر قال خرجت مع رسول الله صلى الله عليه
 وسلم إلى امرأة من الأنصار في بعل فقال لها الأسراف فمرست لرسول الله
 صلى الله عليه وسلم بعب صو فقال لنا المرشس فقال رسول الله صلى
 الله عليه وسلم الآن أنتم رجل من أهل الكعبة فكاء أبو بكرم قال الآن أنتم
 حل من أهل الكعبة فكاء عمرم قال الآن أنتم رجل من أهل الكعبة
 قال لقد رأيت مطالباً رأسه من بعب الصور ثم يقول اللهم ان سب
 جعلته علناً فكاء على ثم ان الانصاره دبعب شاه وصعبنا فاكل واكلنا
 فلما حصرت الطهر قام فلقى وصلينا ما يوماً ولا يوماً فلما حصرت العصر
 صلى وصلينا ما يوماً وما يوماً (ب) عن عدي بن محمد بن زكريا ان
 عدي الحج *

Each Hadīṣ is followed by one of the following abbreviations indicating the work in which the Hadīṣ is found

ت for Turmudī ح for Bukhārī م for Muslim د for Darqutnī s
 Sunan د for Daramī ن for Nasaī

The present treatise was composed before A H 682 as appears from Sanad No I attached to the present treatise described below.

The colophon and Sanad No IV described below give us to understand that the present MS is a transcription of the autograph copy and that Ahmad bin Abdallah (d A H 749 = A D 1349) was both scribe and owner of the copy at the time.

Written in fair Naskh The MS is not dated but we may conclude that it was written in or before A H 732 which is the date of the Sanad last referred to.

Our copy contains^a a note and 8 Sanads, of which the first three Sanads are copies of those contained in the original autograph copy of the treatise, while the rest belong exclusively to the present copy Sanads —

I Dated, Damascus, A H 682 The writer of the Sanad, who does not reveal his name, says that, in A H 682, Qâsim bin Muhammad al Barzâlî (*d* A H 739 = A D 1339) and many others (male and female), mentioned in the Sanad, studied the work at the house of Barzâlî in Damascus under Zainab bint Makkî (*d* A H 688 = A D 1291 see *Mir'ât al Janân*, fol 432), a famous female traditionist commonly called ام احمد, and that an Ijâza was granted by her to all who attended the sitting

سمع هذه الاحاديث على السيخة ام احمد زينب بنت مكى بن على بن كامل الكرانى سمعها من ابن طبررد نقرأه متعديا الامام تقي الدين احمد بن عدد الكليم بن عدد السلام بن تدنية الكرانى العاسم بن محمد بن يوسف بن النرالى و حديجة بنت السبع sic بن شيخ عمان الرومى و آخرون يوم الخميس لانتصاف حمادى الآخرة سنة اربع و ثمانين و ستمائة بمنزل النرالى المذكور . . . بدمسق و اجازت *

II Dated, Damascus, A H 684 The writer of the present Sanad, who does not mention his name, says that, in A H 684, Saffiaddîn al Armawî (*d* A H 723 = A D 1323) and many others studied the work at the Dâr al Hadîs Ashrafiyah (a famous institution of Hadîs in Damascus) under Badraddîn Ahmad bin Shaîbân (*d* A H 685 = A D 1288), and that an Ijâza was granted by Badraddîn to all who attended the sitting

سمعها على السبع بدر الدين احمد بن شعبان بن ثعلب السنبلى سمعها من ابن طبررد نقرأه صلى الدين محمود بنى بكر اليرموى حمال الدين يوسف بن الركى بن عدد الرحمن بن يوسف المرمى . . . و صح يوم الخميس من شعبان سنة اربع و ثمانين و ستمائة بدار الكديب الاشرفه بدمسق و اجاز لهم *

III Dated, Madīasah Divâ'iyah of Damascus, A H 684 The writer of the Sanad, who does not give his name, says that, in A H 684, Saffiaddîn Al Armawî (noticed in the above Sanad), Ismâ'il bin Yûsuf

Fatimah bint Ahmad (noticed in Ad Durar vol II fol 131) and many others studied the work at the Madrasah Diwanah of Damascus under Ali bin Ahmad al Maqdisi (d A H 690 = A D 1291) the author of Al Ma hikhbat (No 722 above) and that an Ijazah was granted by the same Ali Maqdisi to all who attended the sitting.

سمعا على الشيخ محتر الدين على بن احمد بن عبد الواحد نساه
من ابن طبرزد نراه على الدين المذكور حر الدين عبد الرحمن بن شمس
ابراهيم بن عبد الله بن شمس ابى حمر احمر ابو عبد الله محمد بالظه
نعت احمد بن على بن عبد الله بن عبد الرحمن ابن السراج ر اسمعيل
بن يوسف بن احمد

يوم السبت اربع - من مصل سنة اربع مدينى سمانه بالصايفه سبع
السنين ر احارنم منجوه له ر انه *

IV Dated Madrasah Diwanah of Damascus A H 732. The writer of the Sanad Muhammad bin Yahya al Maqdisi (d A H 771 = A D 1369) says that in A H 732 Muhammad bin Abdallah (d A H 793 = A D 1391) and his brother Ahmad bin Abdallah (d A H 749 = A D 1349) the scribe and owner of the treatise studied the work from the present copy at the Madrasah Diwanah of Damascus under their father Abdallah bin Ahmad (d A H 777 = A D 1377) the writer of Sanads II and III attached to treatise No II below and that a group of scholars including the writer of the Sanad attended the sitting.

سمع جميع سدا الحمر على الشيخ الامام العبد الرائد سده السلف
محب الدين ابى محمد سدا الله بن شيخ الامام شرف الدين احمد بن
الامام محب الدين سدا الله بن احمد بن محمد بن ابراهيم المعدس
نراه ولده السده المحدث العبد المعبد شمس الدين ابى بكر محمد
احمر صاحب الحمر و كانه المحدث العبد الدي المخلص شرف الدين
ابو الفتح احمد بن الله يوفى اعلى طاعه و محمد بن يحيى
المعدس و سدا حظه و مع ذلك سده ابنى و يابن و سمدنه
بالصايفه ستم حبل فاسون *

V Dated the Monastery of Izraddin of Damascus A H 732. The writer of this note Ahmad bin Abdallah noticed in the above

Sanad as the scribe and owner of our copy, says that, in A H 732 Jamâladdîn Muhammad bin Yûsuf (*d* A H 741 = A D 1341) and he himself studied the present treatise at the Monastery of 'Izzaddîn under Jamâladdîn Yûsuf bin 'Abdarrahmân al Mizzî (*d* A H 742 = A D 1342), the author of Tuhfa (see Lib Cat, vol v, part 1, No 229) and the brother of Muhammad bin Yûsuf, mentioned above

قرأت هذا الجوز كله على شيخنا الامام الكاظم البارع الداود الكنجي
عمدة الكاظم جمال الدين ابى الكجاح يوسف بن الركي عد الرحمن بن
يوسف المري سماعه الحادي المتعة
سمعه احوة الصالح ابو عبد الله محمد و صح ذلك نكرة يوم الثلاثاء السادس
عشر ردى الحكة سنة اربعين و ثلثين و سعمائة بخانعة عزالدين ابن العباسي
سمع فاسيون و كتب احمد بن عبد الله بن المحسن عبد الله بن احمد بن
ابى بكر محمد بن ابراهيم المعدسى على الله عليم الح *

The above note was attested by Jamâladdîn al Mizzî, under whom the work was studied, thus —

صحيح ذلك و كتب يوسف بن الركي عد الرحمن بن يوسف المري *

VI Dated, the Madrasah Sâlihîyah of Damascus, A H 732 The writer of the Sanad, Muhammad bin 'Alî bin Hasan bin Hamza al Husainî (*d* A H 732 = A D 1332), says that, in A H 732, he studied the work from the present copy at Madrasah Sâlihîyah under Ismâ'il bin Yûsuf, noticed in Sanad No III, with a group of traditionists mentioned in the Sanad, and that an Ijâza was granted by him to all who attended the sitting

قرأت هذا الجوز على الشيخ المسدد محمد الدين اسمعيل بن
يوسف بن احمد بن محمد المعدسى
. . . . و صح ذلك و تدب يوم الجمعة سابع عشرين شوال سنة اربعين و ثلثين
و سعمائة بالصالحه و اچار لنا جميع مروياته و كتب محمد بن على بن
حسن بن حمزة الكسبى على الله عله *

VII Dated, the Jâmi' Muzaffarî of Damascus, A H 732 The writer of the present Sanad, Muhammad bin 'Alî al Husainî (the writer of Sanad No VI above), says that, on the 27th Shawwâl, A H

732 Muhammad bin Ahmad and he himself again studied the work from the pre-ent copy at Jamā Muzaffari under Abu l Abbas Ahmad bin Abdallah bin Ahmad al Hamawi (d. A. H. 735 = A. D. 1335) a traditionist and supervisor of endowments of Damascus. See Ad Durar vol. 1 fol. 85. The said Abu l Abbas granted an Ijaza to both of them.

ثم قرأه في التأنيح المذكور على الشيخ الحليل الكندي شهد الدين
ابو العباس أحمد بن سعد الله بن أحمد الناري الكرمي بسمائه من ابن
العكاري بسمائه من ابن طاهر بن سعدة سمع الحديث شمس الدين
ابو سعد الله محمد بن أحمد روى هذا بالمطهرى إجازة لنا جميع
مروياته كتب محمد بن علي الحسيني

VIII Dated the Ashrafiah Madrasah of Damascus A. H. 741. The writer of the Sanad who does not reveal his name says that in A. H. 741 Muhammad bin Hasan bin Naqib (a traditionist of the 8th century A. H. see Ad Durar vol. II fol. 436) with a group of male and female scholars not less than 40 in number studied the work from the pre-ent copy at Madrasah Ashrafiah under the following four Shaikhs who granted an Ijaza to all the students attending the sitting

- i Mizzi (d. A. H. 742 = A. D. 1342) the author of Tuhfa. See Lib. Cat. vol. 1, part 1, No. 229.
- ii Taqiaddin Ahmad bin Muhammad bin Ahmad a traditionist of the 8th century A. H.
- iii Muhammad bin Isma'il bin Ibrahim al Khayyabawi (d. A. H. 756 = A. D. 1356)
- iv Ahmad bin Ibrahim bin Isma'il al Tanukhi (d. A. H. 743 = A. D. 1343)

سمع العلامة على المسامحة الأربعة السادة الإحسان الحافظ جمال الدين
بن الشيخاح بن التركي سعد الرحمن بن يوسف المروني بسمي الدين أحمد بن
صلاح الدين محمد بن أحمد بن سعد العلوي وسمي الدين محمد بن اسمعيل
بن إبراهيم بن العكاري وشهاب الدين أحمد بن إبراهيم بن اسمعيل النجدي
بسمي الدين أحمد بن علي بن سعد الله
أحمد بن حسن بن العبد الحماني
يوم الجمعة حادي

عشرين ربيع الأول سنة احدى و اربعين و سعمائه بدار الحديث الشريفه
دمشق و الحمد لله رب العالمين *

IX Dated, the Madrasah Ashrafiyah of Damascus, A H 736
The writer of the Sanad, 'Umar bin 'Abdallāh bin Ahmad (d A H
781 = A D 1381) says that in A H 756 he, 'with a group of students
not less than 60 in number, studied the work from the present copy
at the Madrasah Ashrafiyah under Shaikh Muhammad bin Ahmad
bin Ibrāhīm (d A H 780 = A D 1380), and that the Shaikh granted
in Ijāza to all the students

قرأت جميع هذا الكتاب، و فيه ثلاثون حديثاً من العبادات و حديث
واحد من التوابع التركى على السمع الصالح المعمر صالح الدين ابى عبد الله
محمد بن السمع تقي الدين احمد بن السمع عز الدين ابراهيم بن سرف الدين
عبد الله بن سمع تقي عمر محمد بن احمد بن محمد بن فداة المقدسى
..... سمعه الجماعة ابراهيم بن

السليم سمس الدين عبد الرحمن بن علي بن عبد الرحمن بن ابى عمر
..... و صح ذلك في يوم الخميس
تاسع تشرين سوال سنة ست و خمسين و سعمائه بدار الحديث الشريفه
دمشق فاسيون و احار لم مزيرويه و كتب عمر بن عبد الله بن احمد بن محمد
بن ابراهيم المقدسى عفى الله تعالى عنهم الم *

Foll 15-19 II Ar Ruba'iyāt Min Sahîh Muslim
A treatise on a collection of those 25 Hadîs from
Sahîh Muslim (see Lib Cat vol 1, part 1 No 188) which are
transmitted by Muslim (d A H 261 = A D 875) from the Prophet
through four intermediate sources

By Amînaddîn Muhammad bin Ibrāhīm bin Muhammad al
Wânî الواني محمد بن ابراهيم بن محمد بن ابراهيم بن محمد الواني
and scholar of Damascus, who died in A H 735 = A D 1335, see Ad
Durar, vol 11, fol 188 The following note on the title-page tells us
that Amîn al Wânî compiled the present treatise for his father, who
studied it under one Radiaddîn

حرره فيه احاديث ربابات من صحيح مسلم بن حجاج رحمه الله من
اواخر الربع الاول من الكتاب من معادين سمعها السمع نهران الدين ابراهيم

بن محمد الوائلي مؤلف جامع دمشق على الرضى ابن الدهانى ائمة
لاحله ولده الامام ابن الدنى محمد *

Another note on the title page gives us to understand that the author collected the 25 Hadis in the present work from a copy of Sahih Muslim written by Ibn Qudamah (d A H 620 = A D 1223) a very reliable traditionist of the 7th century A H

Beginning with the Isnad of Ibn Qudamah a copy thus —

احدنا ابو اسحق ادراهم بن عمر بن مصر بن فارس الواسطى الناحر
فراه عليه و بحى سمع نا ابو العاسم منصور بن سعد المعلم بن سعد الله بن
محمد القراوى سنده ائمة و سنده نيسابور قال نا الامام ابو عبد الله
محمد بن الفضل بن احمد القراوى الصادى نا ابو الحسن عبد العابر
الغارسى قال نا ابو احمد محمد بن عيسى نا الامام ابو الحسن مسلم بن
الحجاج القشبرى قال الحديث الال —

حدثنا عنه بن سعد نالبح ح رحدثنا محمد بن ربيع نا اللب
س ابن شهاب س انس بن مالك رضى الله عنه انه احبته رسول الله
صلى الله عليه و سلم كل صلى العصور الشمس مرفعه *

At the end of the treatise, viz on fol 20 are seven Sanads dated A H 664 665 666 667 668 transcribed from Ibn Qudamah a copy of Sahih Muslim

Foll 21-25 contain the Sanads and notes (18 in number) of those who studied from our copy of the present treatise

Sanads —

I Dated Damascus A H 724 The writer of the Sanad Muhammad bin Yahya (see Sanad IV treatise No I) says that in A H 724 Abdullah bin Ahmad (d A H 737 = A D 1337) and his two sons Abu Bakr Muhammad (d A H 793 = A D 1393) and Abul Fath Ahmad (d A H 749 = A D 1349) and one daughter Khudariya with a group of traditionists not less than 30 in number including the writer of the Sanad studied from the present copy under the following 3 Shaikhs near the Jami Aqram of Damascus and that an Ijaza was granted by them to those who attended the sitting

1 Yusuf bin Muhammad bin Sulaiman (d A H 728 = A D 1328)

ii Ahmad bin 'Abdallâh bin Ahmad (d A H 730 = A.D 1330)

iii 'Abdarrahmân bin Muhammad bin 'Abdalhamîd, a traditionist of the 8th century A H, noticed in Ad Durar without the date of his death being given

سمع جميع هذا الجرز على المسائخ النله الامام العالم يوسف .
 بن محمد ... بن سليمان بن ابى العز بن وهب بن عطاء .. التلعفى
 ... و شهاب الدين ... احمد ... بن عدد الله بن احمد بن محمد بن ابراهيم
 و زين الدين عدد الرحمن بن محمد بن عدد التعمد بن عدد الهادى
 المعدسنيين التعمدنيين
 بن المسمع النابى و اولاده ابونكر محمد و ابوالفتح احمد و ام النكر حديكة
 و محمد بن يحيى بن محمد و هذا خطه و صح
 ذلك فى يوم السبت الرابع و العشرين من شهر جمادى الاولى سنة خمس
 و عشرين و سدعمائه بالعرف من جامع الافرم بسج فاسون
 و اجاروا لما جميع مايجوز له روايته اله *

II Dated, the Jâmi' Masjid of Damascus A H 724 The writer of the Sanad, Abdallâh bin Ahmad (d A H 737 = A D 1337), says that in A H 724 he and many others, not less than 30 in number, studied from the present copy in Jâmi' Masjid of Damascus under the following 3 Shaikhs, and that an Ijâza was granted by them to all who attended the sitting

i 'Alî bin Muhammad bin 'Umai bin 'Abdarrhmân (d A H 729 = A D 1329)

ii Shâkn bin Isma'il bin Ibrâhim (d A H 726 = A D. 1326)

iii 'Alâaddîn Abî Daigam, noticed in Ad Durar without the date of his death being given a traditionist of the 8th century A H

سمع جميع هذا الجرز على المسائخ النله بنجم الدين . على بن
 محمد بن عمر بن عدد الله الاردى و حلال الدين . شاكر بن اسمعيل بن
 ابراهيم التلوحى و علاء الدين ابى ضعم بن عدد الله العلمى
 نقرأه كاتب السماع عدد الله بن احمد بن المكب المعدسى يوم

الجمعة نامى و عشرين حمادى الاحرة سنة اربع و عشرين و سعمائة بجامع دمشق المعروفة و اجازوا لهم جمع ما نكروا لهم روايته الخ *

III Dated the Madrasah Diya 1314h of Damascus A H 725 The writer of the present Sanad Abdallah bin Ahmad noticed above as the writer of the Sanad No II says that in A H 725 he with a group of scholars not less than 50 in number studied from the present copy at the Madrasah Diya 1314h of Damascus under the following 6 Shaikhs and that a joint Ijaza was granted by them to all who attended the sitting

- i Ibrahim bin Muhammad al Wani the father of the author of the present treatise noticed in Ad Durar without the date of his death being given
- ii Muhammad bin Ahmad bin Abi l Haija (d A H 726 = A D 1326)
- iii Muhammad bin Ali bin Ahmad al Maqdisi (d A H 726 = A D 1326) the son of the author of Al Mashahhat (No 322 above)
- iv Muhammad bin Abi Bakr bin Tarkhan (d A H 735 = A D 1330)
- v Zaynab bint Abdarrahan (d A H 737 = A D 1337)
- vi Muhammad bin Abi Bakr Ad Da'im (d A H 743 = A D 1343)

سمع جميع هذا الخبر الى المسامح السنة
ابى اسكن ابراهيم بن محمد الوانى و شمس الدين محمد بن احمد
بن ابى الهداء و شمس الدين محمد بن احمد بن عبد الواحد
ابن الديكزى و محمد بن ابى بكر بن محمد بن طرخان و شمس الدين
محمد بن ابى بكر بن احمد بن سعد الدائم بن نعمة و ام سعد الله
ربيع بن عبد الرحمن بن ابى عمر بن ودانه نقرأه كاتب
السمع سعد الله بن احمد ابن المحب المعدنى يوم الخميس
الرابع من حمادى الاولى سنة خمس و عشرين و سعمائة بالمدرسة الصائفة
سمع فاستون و اجازوا لهم من مر ناهم *

IV Dated the Jamī Muzaffarī of Damascus A H 725 The writer of the present Sanad Muhammad bin Yahya noticed above

as the writer of Sanad No I, says that in A H 725 he, with a group of scholars not less than 30 in number, studied from the present copy at Jâmi' Muzaffarî of Damascus under the following 2 Shâikhs, and that an Ijâza was granted by them to all who attended the sitting

i. Muhammad bin Ibrâhîm bin 'Abdallâh (d A H 748 = A D 1348)

ii. 'Abdallâh bin Ibrâhîm bin 'Abdallâh (d A H 731 = A D 1331)

سمع جميع هذا البحر على السيخين الاحون . . الامام ابى عدد الله
محمد و ابى محمد عدد الله ابى الامام عر الدين ابراهيم بن عدد الله بن
ابى عمر بن محمد بن احمد بن محمد بن ودامه المعدسى
و محمد بن يحيى بن محمد بن سعد بن عدد الله المعدسى و هذا حظه
و صبح ذلك فى يوم الاثنين العشرين من جمادى الآخرة سنة خمس
و عشرين و سعمائه بالجامع المطعري بسبع حبل فاسدون و احوالنا جميع
مرويانم *

V Dated, the Madrasah Najibîyah of Damascus, A H 725 Muhammad bin Yahyâ, noticed as the writer of the above Sanad is also the writer of the present Sanad He tells us that, in A H 725, 'Abdallâh bin Ahmad (the writer of Sanad No II above) and many others studied the present copy at Madrasah Najibîyah under Ahmad bin 'Abdalmuhsin bin Hasan (d A H 726 = A D 1326)

سمع جميع هذا البحر، على العاضى الامام احمد بن عدد
المكس بن حسن الدمسى نقرأ السبع عدد الله بن احمد
بن المكس بن عدد الله بن احمد بن محمد بن ابراهيم المعدسى ابناء
ابوبكر محمد و ابو الفتح احمد و محمد بن يحيى بن محمد بن سعد
المعدسى و هذا حظه و ذلك فى يوم الاربعاء التاسع و العشرين من جمادى
الآخرة سنة خمس و عشرين و سعمائه بالمدرسة المجتبه بدمس *

VI Dated, the Jâmi' Masjid of Damascus, A H 725 The same Muhammad bin Yahyâ, noticed above, is the writer of the present Sanad He tells us that in A H 725, with a group of scholars not less than 50, he studied the present work in Jâmi' Masjid of Damascus

under the two following Shaiḫs and that an Ijaza was granted by them to all who joined the sitting

1 Muhammad bin Musallam (? A H 726 = A D 1326)

2 Muhammad bin Muhammad bin Nāṣir a traditionist of the 8th century A H

سمع جميع هذا الحزب على الشيخين سدينا محمد بن مسلم بن ملك بن مروع محمد بن محمد بن محمد بن نعمة بن أحمد بن جعفر محمد بن يحيى بن محمد بن سعد المقدسى وهذا خطه ر صم ذلك في يوم الأربعاء الثاني والعشرين من شهر جمادى الآخرة سنة خمس وعشرين وسعمائة تكامع دمسق المكرسة و أجاز لنا دمع ما نكور لهما وأبناه *

VII Dated the Masjid of Arṣ of Damascus A H 725 written by the same Muhammad bin Yahya He tells us that he again with a group of scholars studied the present copy under a female traditionist Ummu Ibrahim and that an Ijaza was granted by her to all who attended the sitting

سمعه بالقرأة في التاريخ المذكور على السيدة الصالحة أم إبراهيم وأجاز لنا جميع ما نكور له أبناه *

VIII Dated the old Mosque (مسجد عتيق) of Damascus A H 728 Abdallah bin Ahmad noticed as the writer of Sanad No II and of many other Sanads referred to above is also the writer of the present Sanad He tells us that with some others he in A H 728 studied the present copy at the Masjid Atiq of Damascus under Muhammad bin Ibrahim bin Abdallah (d A H 748 = A D 1348) and that an Ijaza was granted to all who attended the sitting

سمع دمع هذا الحزب على الشيخ محمد بن إبراهيم بن عبد الله بن أحمد المقدسى رواية كاتب السماع عبد الله بن أحمد سنة ثمان وعشرين وسعمائة بالمسجد العتيق أجاز لنا جميع ما رواه *

IX Dated the Qasrūn of Damascus A H 731 and written by Muhammad bin Yahya the writer of Sanad No I and of many other Sanads noticed above He tells us that with a group of scholars

not less than 60 in number, he studied the present copy in A H 731 under the following two Shaikhs, and that an Ijâza was granted by them to all who attended the sitting

1 Qâsim bin Muhammad al Barzâlî (d A H 739 = 1339)

11 Muhammad bin Mahmûd as Salamî (d A H 738 = A D 1338)

سمع جميع هذا الجهر على الشيخين الامام العلامة الاوحد الدار
الحجة الحافظ الداد مؤرخ السام .. العالم بن محمد بن يوسف اندرالى
.... و محمد بن زين الدين محمود بن ابى طاهر السلمى
.... نقرأه ماله . محب الدين ابى محمد عبد الله بن احمد
المعدسى و صرح ذلك يوم الثلاثاء الحادى والعشرين من
شهر رجب سنة احدى و ثلاثين و سعمائة تسع و اشدون و احرار الكماه
ما يجوز لهما روايته *

X Dated, the Jâmî' Muzaffarî of Damascus, A H 732 and written by Hasan bin Muhammad an Nâbulusî (d A H 772 = A D 1372) He tells us that, in A H 732 he joined the sitting held at Jâmî' Muzaffarî for the study of the treatise under the following two Shaikhs, who granted an Ijâza to all the students (20 in number)

1 Muhammad bin Ibrâhîm (d A H 748 = A D 1348)

11 Muhammad bin Abî Bakr ad Dâ'imî (d A H 743 = A D 1343)

الحمد لله فرأى هذا الجهر على الشيخين عر الدين ابى عبد الله محمد
بن ابراهيم بن عبد الله بن ابى عمر بن ودامه . و شمس الدين
ابى عبد الله محمد بن ابى بكر بن عبد الدائم . . و سمعة الجماعة . .
و احرار و صرح ذلك فى يوم السبت الخامس من شعبان سنة احدى
و ثلاثين و سعمائة بالجامع المطبرى ... و كتبه حسن بن محمد
الدانسى *

XI Dated, the Masjid 'Atîq, close to the Madrasah of Abu 'Umar, A H 732 It was written by Qinfuq, the Governor of Damascus, who, according to Ad Durai, vol 11, fol 151, died in A H 771 = A D 1371 He tells us that, in A H 732, he and Ibrâhîm bin Abî Bakr bin Ya'qub bin Al Malik al 'Âdil (d A H 746 = A D 1346) one of the descendants of King 'Âdil (A H 635-637 = A D 1238-1240 .

see Ad Durar vol 1 fol 11) with a group of scholars not less than 20 in number studied the work from the present copy under Shaikh Muhammad bin Ahmad bin Hazim a traditionist of the 8th century A H who granted an Ijaza to all who attended the sitting

سمع ربابات من محدث مسلم على الشيخ الصالح احمد بن
 محمد بن حزم بن حامد بن حسن المدنى * عماد الدين ابراهيم بن
 ابي بكر بن يعقوب بن الملك العادل ابي بكر محمد بن ابو
 كلاب السماع فذكر بن بدعان العلاني
 وم الشيخ داني سر شعلان سنة اثنى و ثلاثين سنة بمسجد العنق
 بحار دا ابراهيم لمدسة ابي عمر تسمع فاستوى طائر مدينة دمشق
 احار الشيخ للسامع ما ذكر له روايته *

VII Dated the house of Al Wani in Damascus A H 732 It was written by Muhammad al Khatib (d A H 735 = A D 1330) He says that in A H 732 he and Hasan Nabuli the writer of the above mentioned Sanad No V with a group of scholars not less than 20 in number studied the work from the present copy under Shaikh Ibrahim bin Muhammad al Wani the father of the author of the present work and that an Ijaza was granted by him to all who attended the sitting

سمع جميع هذا الحزب على الشيخ الحل احمد بن محمد
 بن احمد الواني رئيس المراسن بحامع دمشق بعزاة الامام بد الدين
 حسن بن محمد بن صالح بن محمد الدانلي
 محمد بن محمود الخطيب وهذا خطه و صح ذلك في يوم الاثنين حادي
 عشر شهر شعبان سنة اثنى و ثلاثين سنة بمسجد بمرتل السمع
 و دمشق المكرسة و احار لنا جميع ما ذكر له روايته *

VIII Dated the Monastery Samsatiyah of Damascus A H 732 It was written by Abdallah bin Ahmad noticed as the writer of Sanad No II and of many others He studied at the Samsatiyah Monastery with a group of traditionists under the following two Shaikhs and an Ijaza was granted by the latter to all who attended the sitting

- 1 'Alî bin Muḥammad bin Mamdûd (*d* A H 736 = A D 1336)
 11 'Umar bin 'Abdallâh bin 'Abdalahad (*d* A H 744 = A D 1344)

سمع جميع هذا الكثر على السخنة الصالحين الحكيم الراهدين
 على بن محمد بن ممدود بن جامع بن عيسى العدادي
 و الفقيه العالم عمر بن عبد الله بن عبد الواحد
 كاتب السماع عبد الله بن احمد . المقدسي و صح ذلك في يوم
 الأحد الخامس عشر من ذي القعدة سنة اربع و ثمان و سبع مائة و ثمان
 المساطبة حوار جامع دمشق و احاراهم *

XIV Dated, Damascus, A H 739 The writer of the present Sanad Ibrâhîm bin Muḥammad bin Abî Bakr al Ḥasanî, a traditionist of the 8th century A H, says that, with a group of 10 traditionists he studied the work from the present copy in A H 739 under Safîyah bint Ahmad, a female traditionist who died in A H 741 = A D 1341. An Ijâza was granted to all who attended the sitting

سمع جميع هذا الكثر على السخنة الصالحة صعدة بنت احمد
 المقدسي روضة السبع بهاء الدين على بن عمر و كاتب السماع
 ابراهيم بن محمد بن ابي بكر الحسني سنة تسع و ثمان و سبع مائة
 و احارب *

XV Dated, Damascus A H 734 It was written by Ahmad bin 'Abdallâh (*d* A H 749 = A D 1349) the owner and scribe of treatise No I. He studied the work from the present copy in A H 734 under Bahâ'addîn 'Alî bin 'Umar (*d* A H 749 = A D 1349) and his wife, Safîyah, noticed in the above Sanad. A number of traditionists, not less than 30 in number, joined the sitting, and an Ijâza was granted by them jointly to all who attended the sitting

فرأته علما و على والد اولادها بهاء الدين على بن عمر بن احمد بن
 عمر بن ابي بكر مسمعة برهان الدين بن الحافظ قطب الدين
 عبد الكريم و ابن المسمع و صح يوم الاربعاء ثالث عشرين ربيع الأول
 سنة أربع و ثمان و سبع مائة و احاراهم كتبه احمد بن عبد الله بن المصنف *

XVI Dated the Manzil of Saifaddin Qinjūq in Damascus A H 737 It was written by Abdallah bin Ahmad the writer of many Snaads referred to above. He says that he and Saifaddin Qinjūq the Governor of Damascus (see Snad No VI above) with a group of scholars not less than 100 in number studied under the following 11 Shāukhs who jointly granted an Ijāza to all the students who attended the sitting —

- i Jāmāladdīn Yūsuf al Mizzī (d A H 742 = A D 1341)
- ii Muhammad bin Muhammad bin Hasan an Na'ib (d A H 750 = A D 1340)
- iii Alī bin Muhammad bin Mamdud (d A H 736 = A D 1336)
- iv Abdallah bin Husayn (d A H 735 = A D 1335)
- v Ahmad bin Muhammad bin Ahmad (d A H 742 = A D 1342)
- vi Alaaddīn Abi Durgam Qarasunqur a scholar of the 8th century A H

سمع جميع هذا الحزو على السمع
 الركي بن يوسف المري ومحمد بن الحسن بن أبي الحسن بن
 بداه المصري و علي بن محمد بن محمد بن النعدادي و عبد الله
 بن الحسن بن الغائب و أحمد بن محمد بن أحمد المقدسي
 و علاء الدين أبي صميم فراعنر بن عبد الله العلمي
 وقرأه كاتب السماع عبد الله بن أحمد المقدسي أئناه أحمد و عمر
 و سيف الدين فالح بن عبدعل العلاءي
 و صبح يوم الأحد سادس عشر شعبان سنة سبع و ثلاثين و ستمائة بمثل سماع
 الدين فالح *

XVII Dated the Jamī Muzaffarī of Damascus A H 745 It was written by Ahmad bin Ali al Kurkī a scholar of the 8th century. He along with other scholars studied the present treatise under Muhammad bin Ibrahim bin Abdallah (d A H 748 = A D 1348) by whom an Ijāza was granted to the students who joined the sitting

قرأ هذا الحزو على السمع
 محمد بن إبراهيم بن عبد الله بن
 أبي عمر المقدسي و صبح ذلك و ذلك يوم السبت رابع عشر

شوال سنة خمس و اربعين و سعمائة بالجامع المطعري سعي حدل فاسدين
و احار لى ان ازوي حمع ما يجور له روايته سرطه و كتبه ملطعا ندلك
احمد بن على الكركى *

XVIII This note dated A H 747, tells us that Ahmad bin 'Abdallâh (d A H 749 = A D 1349) with a group of ten traditionists, studied the present treatise at Dâr al Hadîs al Ashrafîyah of Damascus under Muhammad bin Ibrâhîm, referred to in the preceding Sanad

Foll 26-46 III جزء فيه من عوالى الحديث Juz un fi hî Min 'Awâlî al Hadîs A treatise consisting of 70 'Awâlî Hadîs and 3 Âsâr, transmitted from 19 Shaikhs of the author, arranged in alphabetical order

By Qâsim bin Muhammad bin Yûsuf al Barzâlî قاسم بن محمد بن يوسف البرزالي, a famous scholar and a reliable traditionist of Damascus He studied under 2,000 Shaikhs, whom he mentions in Al Mu'jam, a big work of his in 26 volumes He is commonly known as مؤرخ السام (the historian of Syria) He composed a continuation of الروستس فى احبار الدولتين a well-known history of Egypt by Abû Shâmâ (d A H 665 = A D 1268), see Hand-list No 2323 He is known as a good scribe, like his father, Muhammad bin Yûsuf (see p 223 below), and he transcribed a number of works For his autograph, see Sanad on fol 237^b, Al Mashîkhat, No 322 above and Sanad No I, Treatise No VI, below) He died in A H 739 = A D 1339, see Ad Durar, vol II, fol 147

The scribe, 'Umar bin 'Abdallâh (d A H 781 = A D 1381), gives us to understand in the colophon that Barzâlî composed the present treatise in the month of Jumâda I, and died a few months later, in the month of Dû'l Hîjja The scribe also mentions the 19 Shaikhs from whom he quotes the Hadîs in the present treatise, transmitted from three Shaikhs (i) Abû 'Alî Hanbal (d A H 604 = A D 1204) (ii) Ibn Tabarzad (d A H 607 = A D 1207), (iii) Zaid bin Hasan al Kindî (d A H 613 = A D 1213)

Beginning —

احدنا الشيخ الامام الحافظ علم الدين ابو محمد العاسم بن محمد بن يوسف البرزالي قراءة عليه ونحن نسمع فى حمادى الاولى سنة سبع و ثمانين و سعمائة و فيها ما رحمه الله ... الشيخ الاول احدنا الشيخ حماد الدين ابو العباس احمد بن ابي بكر بن سليمان بن على بن سالم الدمشقى المعروف بانن الكموى قراءة عليه و انا اسمع قال انا ابو حنص عمر بن محمد

بن طهررد العدادي قراءة عليه وانا حاضر في مسهل حمادي الاولى سنة
 ثلاث و ستمائة بالكامل المطعق سعي فاسدون قال انا ابو العاصم هذه الله ابن
 محمد بن عبد الواحد بن الحصن السداني قراءة عليه و انا اسمع في سنة
 خمس م عشرين و خمسمائة قال ابو طالب محمد بن محمد بن ابراهيم بن
 عدلان التمار قال انا ابوبكر محمد بن عبد الله بن ابراهيم الساعى ندا ابوبكر
 احمد بن عبد الله ندا روح بن عديدا ندا عثمان بن عبات انا ابوبصر
 عن ابى سعد الكدرى رضى الله عنه انه قال يمر الداس على حـ
 حـ

The scribe in the above passage tells us that he studied the work under Barzali in the month of Jumada I A H 739 the year in which the treatise was composed *

Muhammad bin Yahya (d A H 759 = A D 1359) the writer of many Sanads belonging to Treatise No II tells us in the following autograph Sanad that in the month of Jumada I A H 39 Umar bin Abdallah the scribe studied the present treatise at Jamī Muzaffari of Damascus under Barzali and that a group of scholars not less than 40 in number including the writer of the present Sanad joined the sitting an Ijaza being granted by Barzali to all the students

فراى جميع هذا الكرو على مصححه الشيخ الامام العلامة الارجد البار ع
 الكحه مزرج السام عمدة الحفاظ و المحدثين علم الدين ابى محمد العاصم
 بن محمد بن يوسف التمرالى الاشلى الساعى
 صاحبه الكرو و كانه
 معب الدين ابى محمد عبد الله
 و صح ذلك و كتب في يوم
 الثلاثاء عاشور حمادى الاولى سنة سبع و ثلاثين و ستمائة بالكامل المطعق سعي
 فاسدون و احار المسح الحكماء المذكورين جميع ما يحور له روايته و عديده
 اربعون دعسا و كتب محمد بن يحيى بن محمد بن يحيى المعدى *

Foll 49-60 IV Juz un fi hi Min
 Awali al Hadis A treatise by Barzali (d A H 739 = A D 1339)
 the author of treatise No III It consists of 50 Awali Hadis
 transmitted from 11 female Shahiks of Barzali arranged in alpha

betical order It was composed, like the last treatise, in A H 739, the year in which the author died

‘Umar bin ‘Abdallâh (d A H 781 = A D 1381), the scribe, tells us in the following note at the end that, in A H 739, he transcribed both these treatises of Barzâlî (Nos III, IV) from the autograph copies كتبه من خط مخرجه الشيخ الجامع علم الدين القاسم المذكور رحمه الله عمر بن عبد الله بن احمد بن المحب في شعبان سنة تسع و ثلاثين و سعمائة *

The present treatise is followed by a Sanad, dated the Jâmi, Muzaffarî of Damascus, A H 739, written by Muhammad bin Hasan bin Ali bin ‘Umar al Maqdisî, a traditionist of the 8th century A H He says that, on the 13th of Jumâda I, A H 739, he studied the present copy, with a group of 40 scholars, at Jâmi‘ Muzaffarî under the author of the treatise An Ijâza was granted by Barzâlî to the students who attended the sitting

سمع هذا الجوز على مخرجه الشيخ ... القاسم بن محمد بن يوسف الدرالى و كاتب الاسماء محمد بن حسن بن على بن عمر بن احمد المقدسى و هذا خطه و صح ذلك في يوم الثلاثاء العاشر من جمادى الاولى سنة تسع و ثلاثين و سعمائة بالجامع المطعري تسع فاسدون طاهر دمشق و اثار المسمع الجماعة جمع ما يجزئ له روايته و عدتهم اربعون نفساً *

Two foll at the end of the present treatise are blank

Foll 64-81 V Juz’un fi hî Min ‘Awâlî al Hadîs An autograph copy of a collection of ‘Awâlî Hadîs transmitted by ‘Abdallâh bin Hasan (d A H 732 = A D 1332) Chief Justice of Syria, from 15 male and 6 female Shaikhs

By Muhammad bin Yahyâ bin Muhammad al Maqdisî محمد بن يحيى بن محمد المقدسى, a prominent traditionist of Damascus who died in A H 759 = A D 1359 See Ad Dûrai, vol II, fol 545 As noted above, he is the writer of Sanad No IV, Treatise No I, and of Sanads Nos IV, V, VI, VII, IX, Treatise No II The fact that he studied under so many Shaikhs, and received Ijâzas from them, proves the merit of the author in tradition The author tells us, in the following autograph note, that he composed the present treatise for ‘Abdallâh bin Ahmad, the narrator of the Hadîs collected in the work

جزء منه من عوالى سيدنا الشيخ الامام العالم الدارع الاوحد الراهد
دعوة السلف حمال العلماء معتنى المسلمين فاضى العصاة شرف الدين ابى

محمد بن عبد الله بن الشيخ الحسن بن الشيخ عبد الله بن
 الشيخ عبد العلى بن عبد الواحد بن على بن مسرر
 المقدسى انحاكم بالسام المعروفة حرفة له كانه
 محمد بن يحيى المقدسى *

The following colophon tells us that the present treatise was composed in A H 731 آخر الجزء المخرج من عوالي سنوح فاضى القضاة
 سرب الدين العنلى بن حبة عسر سبعا بالسماوع وعن سنة بالأحارة سنة منقبة محمد
 بن يحيى المقدسى بن الخامس والعشرين عن رحب سنة احدى و ثلاثين
 وسبع مائة تسع حبل فاسدى *

Beginning —

احضرنا الشيخ العدل شديد الدين ابو محمد الملكى قراؤه عليه و انا
 اسمع فى حمايلى الاحرة سنة احدى و خمسين و سبع مائة اله *

The present copy ends with the following Sanad dated Damascus A H 731 written by Abdallah bin Ahmad (d A H 737 = A D 1347) the writer of Sanad No II Treatise No II. He tells us that with a group of 30 scholars he studied the work from the present copy under the above mentioned Abdallah bin Hasan the narrator of these Awali Hadis who granted an Ijazat to all the students who attended the sitting which took place at his house in Damascus

سمع جميع هذا الجزء على المخرج له سيدنا الشيخ ابى
 محمد عبد الله بن الاما حسن بن شرف الدين ابى موسى بن عبد الله بن
 الشيخ الامام الكاظم ابى محمد عبد العلى بن عبد الواحد قراؤه
 كاتب السماوع عبد الله بن احمد المصنف المقدسى ابنه ابو الفرج احمد
 و الجماعة السادة سنة احدى
 و ثلاثين و سبع مائة بمقره المسمع تسع فاسدى طاهر دمسقى و احاراهم المسمع
 اذنه الله رواه جميع ما تكور له رواه *

The writer of the Sanad adds a note in which he mentions the date of death of Abdallah bin Hasan thus —

توفى فاضى القضاة سرب الدين المخرج له هذا الجزء
 ليلة الخميس مسدول حماي الاولى سنة اثنى و ثلاثين و سبع مائة

و دون بعد ان يصلی علیه بالجامع المظفری تسع فاسدون و دون تدره
السبع ابن عمر *

Foll 85-90 VI *Şulâşîyât Min* نلانیات من مسند احمد بن حنبل
Musnadî Ahmad bin Hanbal A collection of 39 'Awâli Hadîş of
Musnad (see Lib Cat vol v, part 1, No 242), transmitted by Ahmad
bin Hanbal (d A H 241 = A D 855) from the Prophet through 3
intermediate narrators

By Qâsim bin Muhammad bin Yûsuf al Barzâlî قاسم بن محمد بن یوسف البرالی
(d A H 739 = A D 1339), see Treatise No III above

Beginning with Isnâd, thus —

احدنا ابو علی حدیث بن عدد الله بن الفرع بن سعادة الرضاوى
المكر مرأة عليه و نحن نسمع قال ادنا ابو العاسم هذه الله بن محمد بن
عدد الواحد السداني قال ادنا ابو على الحسين بن على بن المذهب
التميمي الواعظ في سنة سبع و بلايين و اربعمائة قال ادنا ابوبكر احمد بن
جعفر بن حمدان بن ملك بن شبيب الطيعي في المحرم سنة سب
و بلايين و بلائمائة قال حدیثا ابو عدد الرحمن عدد الله بن احمد بن حدیث
قال حدیثی انی ابو عدد الله حدیثا ابن ریاذ دنا ریاذ بن علاوة بن اسامه
بن شریک رمی الله عنه فان الله عرو حل لم یرل داء الا ادل معه شعاء الا
الموت و الحرم *

Ahmad bin 'Abdallâh (d A H 749 = A D 1349), the scribe, says
in the colophon that he transcribed the present treatise from an
autograph copy, in A H 736 Fol 90 contains copies of 11 Sanads of
eminent traditionists of the 7th century A H, written on the copy of
Musnad from which the 39 Hadîs in the present treatise are taken
The Sanads are dated A H 652, 674, 675, 682, 683, 683, 684, 684,
687, 688, 689

The following 7 Sanads belong to the present copy of the
treatise

I An autograph Sanad, dated the Dâi al Hadîs Nûrîyah of
Damascus, A H 735, written by Barzâlî, the author of the treatise
He says that Ahmad bin 'Abdallâh, the scribe, studied the present
work from this copy under him, and compared it with the original
autograph copy Barzâlî granted an Ijâza 'to the scribe, whose
father, 'Abdallâh, was one of his Shaikhs

سمعه على صاحبه الفقيه المحدث المعري الصالح شهاب الدين
ابو الفتح احمد بن شمسنا الامام محب الدين ابى محمد عند الله
بن احمد المقدسى و فلب نسخة هذه سنة خمس و ثمانين
سبع مائة بدأ المحدث الدعوة و احرب له جميع ما يحوزلى روايه
و كتب العالم بن محمد بن يوسف الغزالي عفى الله عنه *

II The same Ahmad bin Abdallah in the following Sanad dated A H 736 mentions that with a group of 40 scholars he studied under his father Abdallah from the present copy

مراب جميع هذا الحزب على سبلى و مولاي و سمعتى والذى ابى
محمد عند الله بن المحب اله دسى سمعه حماه و صح
ذلك يوم الاحد دسى سبلى المحترم سنة سب و ثمانين و سبع مائة
كتب احمد بن سعد الله بن احمد المقدسى عفى الله عنهم *

This Sanad is attested by Abdallah (d A H 737 = A D 1337) the father of Ahmad thus المحب احمد بن الله بن احمد المقدسى

III The above mentioned Abdallah in the following autograph Sanad dated the Mudraza Divaiva of Damascus A H 736 says that his two sons Ahmad the scribe of the copy and Muhammad with a group of 40 traditionists male and female studied under him and that he granted an Ijaza to all the students

سمع جميع هذا الحزب من لطفى ولدلى ابوبكر محمد ر احمد
وبهما الله تعالى و ابلى بطا ر المحدثون
و صح ذلك فى يوم الخميس التاسع سب و ثمانين سنة سب و ثمانين
و سبع مائة بالمدرسة الصائفة سبع و ثمانين و احرب ام كنهه عند الله بن احمد
بن المحب اله دسى عفى الله عنهم *

IV The same Abdallah in another autograph Sanad dated the Dila of Damascus A H 736 says that Muhammad bin Yahya (d A H 759 = A D 1359) author of treatise No V above studied from the present copy with a group of 30 scholars under him and that he granted an Ijaza to all the students

سمعه على ايضا قراءة المحدث الفاضل شمس الدين محمد بن يحيى

بن سعد

و صح ذلك في يوم الثلاثاء سُدُس عشرين جمادى الاولى سنة ست

و ثمان مائة

م كذا عدد الله بن احمد المحدث .

V Muhammad (*d* ٧٩٣ = *A* D 1393), the second son of the above-mentioned 'Abdallah who studied the present copy (see Sanad No. III above) and treatise No. II (see Sanad No. IV of that treatise) under his father, tells us that in ٧٦٣, with a group of 40 scholars, he studied the present copy at Jami' Amari of Damascus under Qâdi Ahmad bin Muhammad (*d* ٧٦٤ = *A* D 1364), from whom all the students received an Ijaza

سمع جميع شيوخ التتبع و شيوخ التتبع من بالنداء مسند امام احمد بن محمد بن حنبل رضى الله عنه . على الشيخ الامام العالم المسند المعمر

الريثي الـ على بدر الدين احمد بن محمد بن احمد بن احمد الرقاق .

.

و صح ذلك و كتب في يوم الأحد قاسع عشرين سوال سنة ثمان و ستين

و ثمان مائة

VI The above-mentioned Muhammad, in the following autograph Sanad, says that in *A* H 763, when he was studying the present copy at Madrasah Salâhiyah of Damascus under Muhammad bin Ahmad bin Ibrâhîm (*d* ٧٨٠ = *A* D 1380) one Ahmad bin Ya'qûb bin Ishâq bin Khwâja al Kirazî al Bihârî al Hindî al Hanafî, and some others, joined the sitting, and that an Ijâza was granted by the Shaikh to all the students

بم قرأته على الشيخ الامام . صالح الدين ابى عبد الله محمد بن

الشيخ تقي الدين احمد بن الشيخ ابراهيم بن عبد الله المعدى .

وسمعه ابى محمد و الشيخ الصالح سعد الدين سعد الله بن بهاء الدين عمر

بن سعد الاسفرائينى و الشيخ الصالح شرف الدين احمد بن يعقوب بن

اسحق بن حواجة الكرارى البهارى الهندي الكنعى و صح ذلك و كتب

في يوم السبت خامس شهر ربي عدة المحرم سنة ثلاث و ستين و سعمائة
 بالعدل الرباط القلاسي بالصلاحه و احار لنا ما نذكره انه •

VII Umar bin Abdallah (d A H 781 = A D 1381) thecribe
 of the following Sanad says that in A H 763 with a group of
 40 scholars he studied the present copy at Madrasah Ashrafiah of
 Damascus under Shaikh Muhammad bin Ahmad bin Ibrahim
 noticed in the preceding Sanad and that all the students received
 an Ifaza

قرأ هذا الحزب شو معتنى من لائبات مسند الام احمد بن
 حنبل على سبكنا السبع اصالح ابى عبد الله
 محمد بن السبع يعى الدين احمد بن السبع سر الدس ابراهيم بن عبد الله
 بن سبع الاسلام ابى عمر محمد بن احمد بن وداعة المقدسى
 •
 صح ذلك في يوم الاثنين

نائب سرى مقر سنة ثلاث و ستين بدار الحديث الشهيرة سبع فاسون
 و احار لهم ما نذكره كتب عمر بن عبد الله بن احمد احبك المقدسى •

Fol 94 is blank

Fol 95-107 VII Al Arba'un Al Buldaniyah الاربعى البلدانه
 A collection of 40 Hadis of 40 Shaikhs belonging to 40 different
 places taken from Al Mu jam (No 319 above)

By Abu Abdallah Muhammad bin Ahmad Ad Dahabi ابو عبد
 الله محمد بن احمد الدقنى famous author and scholar and an
 authority often quoted in history biography tradition and jurispru-
 dence He was born in A H 673 and studied under numerous
 Shaikhs whom he enumerates in his work Al Mu jam al Kabir He
 died in A H 748 = A D 1348 leaving behind him a large number of
 pupils and compositions Brocl in vol II p 46 mentions the
 existence of 21 works in different libraries For his life see Ad
 Duxar vol II fol 219

Dahabi tells us in the preface that the desire to compose an Al
 Arba'un Al Buldaniyah was prompted by the similar compositions
 of Salafi Ibn Asakir and others The result was the present com-
 position and two other Arba'uns viz Arba'un from Mu jam Abi
 Bakr and Arba'un from Mu jam Ibn Jumai (see No 321 above)

Beginning —

الحمد لله على نعمه و اشهد ان لا اله الا الله و اشهد ان محمدا عبده
ورسوله ثم انى قد كتب سمع الاربعين الدلدانه للحافظ
السلعي و الاربعين الدلدانيه للحافظ ابن العساكر الح *

Ahmad bin 'Abdallâh (*d* A H 749 = A D 1349), the scribe, tells us in the following colophon that he transcribed the present copy for his own use, in A H 735

آخر الاربعين الدلدانه للطبراني تخريج شيخنا شمس الدين محمد بن
محمد الدهني علها لعنه احمد بن عبد الله بن احمد المكتب المعدسي
في شعبان سنة ٧٣٥ *

The present copy contains one Sanad dated Damascus, A H 735, written by 'Abdallâh, the father of the scribe. The scribe and many others studied from the present copy under two Shaiḥhs, one Zainab bint Yahyâ (*d* A H 742 = A D 1342), and the other Mizzî (*d* A H 742 = A D 1342) who jointly granted an *Ifâza* to all the students

سمع جميع هذا الجرز من المعجم الصعبر الحافظ ابن العسم للطبراني
على الشيخه الصالحة المسنده الكندرة ام عمر ربيب بنت الخطيب
نذر الدين يحيى بن الشيخ العلامة عر الدين عبد العزيز بن عبد السلام .
و على شيخنا . . . جمال الدين ابى الكججاح يوسف الدكى عبد الرحمن
بن يوسف المري . نقرأ كاتب السماع عبد الله بن احمد و اولاده
احمد . سنة خمس و ثلثين و ستمائة و احرار لهم جميع ما يجوز لهما
روايته *

Foll 109-117 VIII *Al Aiba'ûn* A collection of 40 Hadîs from *Al 'Âdâb* by Baiḥiqî (*d* A H 458 = A D 1066)

By Ahmad bin 'Abdallâh احمد بن عبد الله He was a leading scholar and traditionist of Damascus of the 8th century A H. Several Sanads and notes, on the treatises referred to above, tell us that he studied under his father and a large number of other Shaiḥhs. He is the scribe of Treatise No VII and of some of the Sanads and notes. He died in A H 749 = A D 1349 see *Ad Dûrar*, vol 1, fol 86

Ahmad bin Abdallah in the following passage says that he transmitted the Hadis of Al Adab from Ayyub bin Naimah (d A H 730 = A D 1330) one of his Shaikhs

Beginning —

احدنا السمع بن الدبس ابو الصر انوف بن نعمة بن محمد بن نعمة
المعدسى الكحال قال انانا السمع الامام شرف الدين ابو عبد الله محمد
بن عبد الله بن ابى العصل المعدسى واه عليه وانا اسمع بن سدة سب
واربعين وسماعه قال انانا ابو الهيثم منصور بن عبد المنعم بن العصل بن
احمد الصادق القراوى قال انانا ابو محمد عبد الكا بن محمد بن
الكولانى قال انانا الامام الكاظم *

• الحديث الاول •

احدنا ابو عبد الله الكاظم
قال امك دل بم من قال امك قال بم من قال انوك السمع *

Three Sanads dated A H 646 708 711 written on the copy of Kitab al Adab are transcribed verbatim at the end of the present copy

The present copy contains 4 Sanads granted to the traditionists who studied from it

I Dated Damascus A H 724 written by Abdallah (d A H 737 = A D 1337) the author's father. He says that he and his two sons Ahmad and Muhammad with a group of traditionists studied from the present copy under Ayyub bin Naimah (d A H 730 = A D 1330) who granted an Ijazah to all the students

سمع جميع هذه الاربعين على السمع
ابى الصر انوف بن نعمة
بن محمد بن نعمة المعدسى
قرأه كاتب السماع عبد الله

بن احمد بن المحب المعدسى انانا احمد و محمد
وصح ذلك فى يوم الجمعة تاسع عشر شهر ربيع الآخر سنة اربع وعشرين
وسمعه بذلك المسمع بدمشق و اجاز لهم *

II Dated Damascus A H 730 written by Abdallah the writer of the preceding Sanad. He says that a group of traditionists

including his third son, joined the sitting (an Ijâza being granted jointly to all the students), when he was studying the treatise again under the following two Shâikhs —

- 1 Ayyûb bin Ni'mah (*d* A H 738 = A D. 1338)
- 11 Abû Bakr bin Muhammad bin 'Abdariahmân (*d* A H 738 = A D 1338)

سمع حمص هذا الأربعين على السبخن المسدين الصالحين ..

ابن الصبر ايوب بن نعمه بن محمد بن نعمه المقدسى و عماد الدين
ابى بكر بن محمد بن عبد الرحمن بن محمد بن عبد الجبار المقدسى
بقرأة كاتب السماع عبد الله بن احمد ز ابيه عمر حاصر
و صح ذلك فى يوم الثلاثاء السادس عشرين من شهر ربيع الاول سنة ثمان
و سعمائه . حوار دمشق و احرار لم حمص ما يكره له روايته الحج *

III 'Umar bin 'Abdallâh (*d* A H 781 = A D 1381), the son of the 'Abdallâh mentioned in the above Sanad, gives us to understand that his two sons, Abû Bakr and Yûsuf, with a group of traditionists, studied under him at Dâi al Hadîs Ashrafiyah of Damascus in A H 778, and they were granted an Ijâza by him

سمع حمص هذا الجرز من لطفى سماعى فيه أصلا قرأة عليه و انا حاصر
على السبخن المذكورين اعلاء سماع الاول و احارة الدانى من المردى .
سمعه اندلى ابوكرو يوسف و صح ذلك فى يوم الاثنين سابع عشرين
حمادى الاولى سنة ثمان و سعين و سعمائه تسع حبل فاستون و احرف لهم
كتبه عمر بن عبد الله بن احمد المكى المقدسى على الله تعالى عنهم
و لله الحمد و المنة *

IV Sanad, dated Damascus, A H 873, written by Muhammad bin Muhammad al Khaidarî (*d* A H 894 = A D 1489) He says that, with a group of traditionists, he studied under 'Abdairahmân bin Yûsuf at Tahhân (*d* A H 845 = A D 1441), and that an Ijâza was granted by him to all the students

الحمد لله سمع هذه الأربعين على الشيخ الامام العالم المسدد بن الدين
عبد الرحمن بن يوسف بن احمد بن الطحان الكندلى باحارته من الحافظ
ابى بكر محمد بن عبد الله بن احمد بن المكى بقرأة محمد بن

محمد بن عبد الله البصري هذا خطه على الله سنة الفاضل - و الدس
 على بن سليمان بن احمد المرداني صح ذلك يوم الخميس حادي
 وسرني رحب سنة سبع ر دافس فادماه بسعي فاس بن واحارنا
 المسمع

A note on the title page says that the MS was in possession of Muhammad bin Fahd al Maliki the author of *Al Mu Jam* (see Hand list No 2429)

Fol 121 1\ *Al Arba un* The incomplete autograph copy of *Arba un* Only one fol containing one Hadis remains the other foll containing 39 Hadis being wanting

By Muhammad bin Yahya يحيى the author of *Treatise No V* noticed above

Foll 120-132 2\ *Al Arba un* A collection of 40 Hadis from *Sahih Muslim* see Lib Cat vol 1 part 1 No 185

By an anonymous author The following words in the Sanad dated A H 668 quoted at the end of the present copy *وبعد الأربع جميعا* (the 40 Hadis of the present work are taken from the second volume of *Sahih Muslim* belonging to the *Madrasah Diya'iyyah*) suggest that it was composed before A H 668 The present copy is defective for the want of a larger portion of the preface : It begins abruptly with the *Ismad* thus —

قالوا انانا ابو اسحق ابراهيم بن سمر بن مصر بن فارس الواسطي
 الناحر مرة عليه يحيى سمع بكامع دمشق بالعرانة معه قال انا ابو العاسم
 منصور بن عبد المعتم بن عبد الله بن محمد القادري
 الحديث الاول قال حديثا يحيى بن يحيى قال مرأت على مالك عن نعم
 بن عبد الله عن ابي هريرة روى الله قال قال رسول الله صلى الله عليه
 وسلم على انك المدينه ملائكة لا يدخلها الطاعون والد حال الخ *

It appears from Sanad No 2 below that Muhammad bin Tugrul was the scribe and owner of the present copy

Foll 133-135 contain copies of Sanads dated A H 662 665 666 668 written on the copy of *Sahih Muslim* belonging to the *Madrasah Diya'iyyah* of Damascus from which the present 40 Hadis are collected

Foll 135^b-137^b contain the following 11 Sanads and notes of

the traditionists who studied from the present copy, of which the first 9 are dated A H 717, and the last two A H 736

I A note, dated Damascus, A H 717, written by Muhammad bin Tugrul as Sanafi (*d* A H 737 = A D 1337) He says that, with others, he studied the present treatise under Barzâlî (*d* A H 739 = A D 1339)

قرأت جميع هذه الأربعين على الشيخ الإمام الحافظ الواحد الخارج
حمال الحفاظ مؤرخ السام عمدة المحدثين علم الدين معبد الطالبين ابني
محمد العاسم بن محمد بن يوسف النرراي . . . وصح ذلك في يوم
الاثنين ثامن عشر سنة سبع وعشرة وسبعمائة عدد بدر ركيا حوار دمشق
المكروسة وكتب محمد بن طغرل الصرمي *

II Dated, the Monastery Khâtûniyah of Damascus, A H 717, written by Mizzî (*d* A H 742 = A D 1342) He says that he and Muhammad bin Tugrul, the scribe, jointly studied from the present copy under Hasan bin Ahmad bin Muzaffar (*d* A H 724 = A D 1324), and that an Ijâza was granted by Hasan to both of them

سمع جميع هذا الأربعين . على الشيخ الإمام العالم . الحسن بن
أحمد بن مطهر الخطيري . . . بقراءة محمد بن طغرل . وكتب السماع
محمد بن يوسف بن الدكي عدد الرحمن بن يوسف المرمي .
صح ذلك يوم الاثنين الثامن عشر سنة سبع وعشرة وسبعمائة .
وأحارلنا المسمع جميع ما يجوز له روايته

III Dated, the Monastery Khâtûniyah of Damascus, A H 717, written by Muhammad bin Tugrul, noticed in the above Sanad He says that, with a group of three traditionists, he studied the treatise under Ismâ'il bin 'Îsa, a traditionist of Damascus of the 8th century A H, and that a joint Ijâza was granted by the same Ismâ'il to all the students

قرأت جميع هذه الأربعين . على الشيخ . اسمعيل بن عيسى بن
مسعود بن هرون بن يوسف المعدسي . . . وسمعته . وصح ذلك سنة
سبع عشرة وسبعمائة بالخاء الخاتونه . كتبه محمد بن طغرل *

IV Dated, the Jâmi' Ashrafi of Damascus, A H 717, written by the same Muhammad bin Tugrul He says that he, and Barzâlî

(d A H 739 = A D 1339) and many others studied for the second time from the 20th Hadis till the end under Muhammad bin Imad a traditionist of the 8th century A H and they received an Ijazah from him

سمع من اول الحديث التاسع والعشرين الى احدى العشرة على السبع
الجليل اعدل العدل الربيعي سمس الدين ابي عبد الله محمد بن عبد الله
عبد الله بن حامد بن عبد الله رشدي
محمد بن يوسف الكيراني احمد بن شمس الدين محمد بن حصر بن
مسلم الحلي محمد بن طبرل العوفي بن الصيرفي هذا خطه
عبد الله بن شمس بن محمد بن التاجم الاثري و احارنا *

V Dated Damascus A H 717 written by Mirza (d A H 712 = A D 1342) He says that he and Muhammad bin Fuḡrūl with a group of 6 scholars studied under Salim bin Abdarrahman (d A H 726 = A D 1326) and that an Ijazah was granted to all the student

سمع جميع هذه الاربعة على السبع الجليل سالم بن عبد
الرحمن بن عبد الله الفلاني السمرقي
الصيرفي الحماة السادة و كاتب اسماعيل محمد بن يوسف بن
الدكي بن عبد الرحمن احارنا جميع ما ذكره له روايته *

VI Dated Damascus A H 717 written by Muhammad bin Fuḡrūl the writer of Sanad No 1 He says that with a group of traditionists he studied the treatise under Yūsuf * bin Muhammad bin Iḡman and that an Ijazah was granted by him to all the student

روايت جميع هذه الاربعة على السبع يوسف بن محمد بن
يحيى بن السرحسي سمعته
و احارنا جميع ما ذكره له روايته كنهه محمد بن طبرل الصيرفي *

VII Dated the Manzil of Muhammad bin Abdalmalik close to the Madrasah Adiliyah A H 717 written by Muhammad bin Fuḡrūl

* Ibn Hajar in Ad Durar vol II fol 30 places Yūsuf's death in A H 711 but the present Sanad gives us every reason to hold that he was alive in A H 717

the writer of Sanad No 'I He says that the present treatise was studied under Muhammad bin 'Abdalmalik bin Ismâ'il bin 'Âdil (d A H 727 = A D 1327), one of the descendants of King 'Âdil of the Ayyûbid dynasty, by a group of scholars, which included the two sons of the above-mentioned Muhammad bin 'Abdalmalik, viz 'Alî and 'Abdalmalik, Ahmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, and many others. An Ijâza was granted by the same Muhammad bin 'Abdalmalik to all the students

سمع جميع هذه الأربعين ... على المولى السيد الاحل العارى المجاهد
العبد المنصر الملك الكامل سيد الامراء اشرف الملوك و السلاطين ابى
المعالى محمد بن المولى الملك السعد فتح الدين ابى محمد عدد
الملك بن السلطان الماك الصالح عماد الدين ابى العداء اسمعيل بن
السلطان الملك العادل سيف الدين ابى بكر محمد بن ايوب بن شادي
اعز الله بصره و ربح قدره . سماعه لجميع الصحاح من ابن عدد الدائم
مسندة بقرأة الامام . العالم بن محمد بن يوسف التبرالى ولدا المسمع
على فى الخامسة و عدد الملك فى المائة و مطهر الدين ابو العباس
احمد بن الملك المعنى فتح الدين عمر بن الملك العائر ابراهيم بن
السلطان الملك العادل ابى بكر بن ايوب . و ذلك فى يوم
الاربعاء السابع و العشرين من شهر رجب سنة سبع و عشرة بمثل المسمع
حوار المدرسة العادلية و اचार للجماعة السامعين جميع ما يجوز له روايته *

VIII Dated, the Manzil of 'Alî bin Muhammad, north of the Jâmi' Masjid of Damascus, A H 717, written by Muhammad bin Tugrul He says that he and Ahmad bin 'Umar, a noble of Damascus and one of the descendants of King 'Âdil, with a group of scholars, studied under Shaikh 'Alî bin Muhammad bin 'Umar (d A H 729 = A D 1329) An Ijâza was granted by him to all the students

قرأت جميع هذه الأربعين على الشيخ الامام . . . على بن العدل
عماد الدين ابى عدد الله محمد بن عمر بن عدد الرحمن بن عدد الواحد بن
محمد بن مسلم بن الحسن بن عدد الله بن محمد الاردى الدمشقى

الشافعى سمع حفيدة حسن بن شهاب الدى ابى القاسم عدد الله و مطر
 الدى ابو العباس احمد بن فتح الدى عمر بن الملك العاثر بن الملك
 العدل و صارم الدى ابراهيم
 الكندى الدامى و العسرى من سمرجند سبع سنة و سبعة مائة
 المسموع شمسى جامع دمشق المعروفة احرارنا ما يحور له رايه كنده
 محمد بن طغرل بن عدد الله الصدى *

IX Dated the Mosque of Al Malik al Qahir of Damascus A H 717 written by Muhammad bin Tugrul He says that he and Muhammad bin Jamaliddin (the Imam of the Ikhathuniyah Monastery of Damascus and a scholar of the 8th century A H) with some others studied the present treatise under Shaikh Ahmad bin Abi Balr bin Muhammad bin Tarkhan (d. A H 736 = A D 1336) who granted an Ijaza to all the students

سمع جميع هذا الخبر على السمع الاحل الامل العدل بنى الدى
 بنى العباس احمد بن ابى بكر بن محمد بن طرخان بن ابى الكس
 الدمسقى الصالحى سمع من ابن عدد الدام و محمد بن حماد
 الدى عدد الرحمى بن علاء الدى على الكدى امام الكاوية
 و محمد بن طغرل بقرانه و هذا خطه و صح ذلك فى يوم الاثنين التاسع
 و عشرين دى القعدة سنة سبع عشرة و سبعة مائة
 و احرارنا جميع مروياته *

X Dated the Monastery of Damascus A H 736 Written by Husain bin Umar (d. A H 779 = A D 1379) a traditionist of Damascus and the owner of the copy of Al Washikhat No 322 above He says that he and Muhammad bin Tugrul as Sairafi the scribe and owner of the present copy with a group of scholars jointly studied under Alaaddin Abu l Hasan Ali bin Abi al Ma'ali (d. A H 737 = A D 1337) The same Alaaddin granted an Ijaza to all the students

سمع جميع هذه الاربعة على السمع العربى علاء الدى ابى
 الكس على بن ابى المعالى بن حصر النوحى بقرانه صاحبها
 و كادها السمع المعبد ناصر الدى ابى المعالى محمد بن

طغرل الصيرفي .. الجماعة ... و كاتب السماع الحسن بن عمر بن
 حبيب الدمشقي و صح ذلك وكتب في يوم الثلاثاء داني عشر ذي
 الحجة سنة سب و ثلثين و سعمائة بخانقاه حاتونده و اچار لم *

XI Dated, the *Madrasah* of *Sharafaddin* of *Halab* A H 736, written by *Muhammad bin Tugtul*. He says that, with a group of traditionists not less than 20 in number, he studied the work from the present copy under the following two *Shaykhs*, who granted an *Ijâza* to all the students —

(i) *Muhammad bin Sâlih*, a traditionist of the 8th century

A H

(ii) 'Alî bin 'Alî bin Ibrâhîm (d A H 710 = A D 1340)

سمع جميع هذه الأربعين .. على الشيخين العاصلين ... انى عدد
 الله محمد بن عفيف الدين بن صالح بن انى العلاء بن انى محمد بن
 صالح بن محمود الاسدي الكحلي والقاصي علاء الدين انى
 الحسن على بن على بن ابراهيم .. الا بصاري
 نقراة كاتب السماع محمد بن طغرل الصيرفي .. سنة سب و ثلثين
 و سعمائة بمدرسة شرف الدين ابن العكمي بمدينة حلب و اچارنا جميع
 مروياته *

Foll 138-139 XI^a العرو فيه من حديث يحيى بن محمد بن ماعد
Al Juz' fihi min Hadîṣ Yahyâ bin Muḥammad bin Sâ'id Contains
 the four *Hadîs* narrated by *Yahyâ bin Muḥammad bin Sâ'id*, a
 prominent traditionist, who died in A H 318 = A D 930, see *Huffâz*,
 vol II, p 337

Beginning —

احدنا السيم الجليل المسدد عرالدين عدد العرير بن عدد المدعم
 انى الفصل الكراني فراءة عليه وانا اسمع في سنة احدى و ثمانين و ستمائه
 فقال (رسول الله)
 يا ايها الناس ان هتذا من عندكم فادوا الخط والمخط و ما دون ذلك
 و ما فوق ذلك فان العلول عار على اهله يوم العدمه الحج *

Foll 140-145 XI^b *الجزء من حديث أبي الربيع* Al Juz fihi min Hadis Abi ar Rabi A collection of 45 Hadis from a work on Hadis by Abur Rabi Sulaiman bin Da'ud (d A H 234=A D 848) For Sulaiman's life see Huffaz vol II p 53

Beginning —

بسم الله الرحمن الرحيم في حديث أبي الربيع سليمان بن داود الرهري الحكيم بنا ابن المبارك
محمد بن يسار عن فائدة قل للمؤمنين يصومون من انصافهم قل عما لا يكل
لهم و يحفظوا فروجهم عما لا يكل لهم *

At the end of the present copy are reproduced 18 notes dated A H 46, 465 520 526 531 532 584 595 596 597 598 556 553 557 681 681 683 685 made by traditionists on the original copies of the works on Hadis of Yahya and Sulaiman referred to above

The present copy also contains three original Sanads dated A H 701 735 733 written by Abdallah (d A H 737=A D 1337) Mizzal (d A H 742=A D 1342) the author of Fuhfa (see Lib Cat vol V part I No 229) and Barzali (d A H 739=A D 1339) the author of Treatise No III above respectively *

Foll 151-171 XII *الاربعون* Al Arba'un A collection of 40 Hadis from the 40 most well known Shaikhs of Ibn Taimiyah (d A H 728=A D 1328) see treatise No I above

By Aminaddin Muhammad bin Ibrahim al Wani *أمن الدين* محمد بن ابراهيم الواني (d A H 735=A D 1335) the author of tr 3¹³ No II above

A note on the title page which runs thus *اربعون حديثا معروضة عن كبار مسنده احمد بن عبد العلم بن تيمية العراقي يشرح المحدث العاظم أمن* tells us that Aminaddin composed the present work for Ibn Taimiyah referred to above under whom the present copy was studied by several traditionists see Sanads

Nos I and II described below

Beginning —

الحمد لله و تسديده و تسديده و تسديده من شؤر انفسنا و من سيات
اعملنا من بركة الله فلا مصل له و من نصله فلا هادي له و اشهد ان لا اله
الا الله وحده لا شريك له و اشهد ان محمدا عبده و رسوله الحمد لله الاول
احد يا ابا مام احمد بن عبد الدائم المعدسي قراءة عليه و انا اسمع سنة
سمع رستم و سمانه قال حرج رسول الله صلى الله عليه
و سلم و اصحابه فاحرمنا بالحق رواية النسابي و ابن ماجة مولدة في

صغر سنة خمس و سعين و خمسمائة و تولى يوم الاثنين رجب سنة ثمان
و ستين +

The date of the birth and death of each of the 40 Shaikhs, and a reference to the work in which the Hadîṣ is found, are noted below each Hadîṣ

The present copy contains the following 6 Sanads, dated A H. 721, 724, 793, 837, 838, 838

I Dated, the Dâr al Hadîṣ Sakrîyah of Damascus, A H 721, written by Muhammad bin Ibrâhîm al Wanî, the author of the treatise He says that he and Dahabî (*d* A H 748 = A.D 1348), the author of treatise No VI above, with some others, studied the present MS under Ibn Taimîyah, who granted an Ijâza to all the students

سمع هذا الخبر على المخرج له سدينا و شيوخنا ابى
العباس احمد بن الشيخ . . . بن عبد الكلم . . . بن عبد الله بن محمد بن
تممة الكرابى و سمع الله تعالى فى مدته سماعه من شيوخه براءة الشيخ
. . . شمس الدين عبد الله بن احمد بن عثمان الدهنى السادة . . .
و محمد بن ابراهيم بن محمد بن احمد الوابى، وهذا خطه سنة
احدى و عشرين و سدعمائة بدرالكديب السكرية بدمشق و احازلدا ما
يجوزاه روايته *

II Dated, the Dâr al Hadîṣ Sakrîyah of Damascus, A H 724, written by Muhammad bin Râfi' (*d* A H 774 = A.D 1374, see Brock, vol II, p 33) He, with a group of traditionists, such as 'Abdallâh bin Ahmad (*d* A H 737 = A.D 1337), Sawâb bin 'Abdallâh (*d* A H 726 = A.D 1326), a friend of Ibn Taimîyah, and many others, studied the present MS under Ibn Taimîyah, who granted an Ijâza to all the students

سمع جميع هذا الخبر على من خرج له شيوخنا الامام
ابو العباس احمد بن عبد الكلم بن عبد السلام بن عبد الله
بن تممة الكرابى مد الله فى عمره . . براءة الامام عبد الله بن احمد بن
عبد الله المعدنى و صاحبه الطواشى . . و كاتب السماع
محمد بن رافع بن ابى محمد بن محمد السلامى عام اربعة

و عشرين و سعمائة هذا العدد السكوني دمسق و احار لهم ما يرونه و بلغ
بذلك *

III Dated the Qasiyun of Damascus A H 793 The writer of the Sanad who does not reveal his name says that Khatib Hanbal bin Muhammad with five other traditionists studied the work under Ahmad bin Izzad al Maqdisi (d A H 798 = A D 1398) who granted an Ijaza to the students attending the sitting

الحمد لله سمع جميع هذا الكلام و قد اربعين حديثا خرجنا من الوان
السمع الاسلام اني العباس احمد بن نعمه عن كذا مسند على المسند
شهاب الدين احمد بن العباد اني بكر بن الحر المعدسي براءة الامام
الحطاب جليل بن محمد بن محمد الا معسي و صح ذلك يوم السبت
سابع شهر صفر سنة سبع و تسعين و ستمائة بمثل المسمع بسمع فاستمع
طاهر دمس و احار لم . .

IV Dated Damascus A H 837 written by Muhammad bin Abi Bakr bin Ruzain a traditionist of the 9th century A H He says that when he and his two brothers (Abdalwahhab and Ahmad) were studying from the present copy under their older brother Abdallah Muhammad bin Khawdari (d A H 894=A D 1489) and some others joined the sitting

الحمد لله ربّ اجمعين على احيى ابى محمد عدد الله من ابى بكر بن
عدد الرحمن سمعه احوه ابو بكر عدد الوهاب و ابو بكر احمد و العادل
ابو بكر محمد بن محمد بن عدد الله العنصرى و صح ذلك و بسبب يوم
الغدا سادس عشر شوال سنة سبع و ثلث و ستمائة امار و كتب
محمد بن ابى بكر بن رزق *

V Dated the house of Abdarraḥman bin Abī Bakr of Damascus A H 37 written by Muḥammad Umar bin Faḥd al Maḥḥī (d A H 880 = A D 1480) the author of Al Muḥjam see Hand list No 2429 He says that he and Ahmad bin Abdallatif (d A H 841 = A D 1440) with a group of scholars studied from the present copy under Abdarraḥman bin Abī Bakr (d A H 838 = A D 1437) who granted an Iḥāza to all the students

الحمد سمع جميع هذا الاربعين على الاصل زين الدين انى العرج
 عدد الرحمن بن العاصى عماد الدين انى بكر العاصى زين الدين عدد الرحمن
 بن انى بكر محمد بن احمد بن العاصى تقى الدين سليمان بن عمر بن حمزة
 العرشى العمرى المقدسى الصالحى ... نعمة العاضل شهاب الدين انى
 العباس احمد بن عدد اللطيف بن موسى بن عمدة المتخرومى
 وكتب هذه الاسطر محمد المدعو عمر بن محمد بن محمد بن انى النخبر
 بن مخلد المكي ... سنة سبع و ثلاثين و سعمائة بمدرسة المسمع ..
 و اجار لكل ما يجمع ما يجوز له روايته *

VI Dated, Damascus, A H 738, written by Muhammad al
 Khaidari (d A H 894 = A D 1489) He says that he studied the work
 under Shaikh 'Abdarrahmân mentioned above, who granted an Ijâza
 to him

الحمد لله فرأى جميع هذه الاربعين على السنج زين الدين عدد الرحمن
 بن العاصى عماد الدين انى بكر بن عدد الرحمن المقدسى
 و صح فى يوم الثلاثاء رابع المحرم سنة ثمان و ثلثين و سعمائة و اجار لى
 عمر مرة *

SUPPLEMENT*

No 463

foli 272 lines 15 size 9½ x 6 7 x 4

الموطأ

AL MUWATTA'

A work on Hadis looked upon by the Sunnis as the only work on Sahih Hadis before the composition of their six canonical collections of traditions (see Lib Cat vol v part 1 Nos 129-222) and according to some (see ibid Nos 207 223 224) itself one of the six canonical collections in place of Ibn Maja (ibid No*221)

Author — Abu Abdallah Malik bin Anas al Asbahi ابو عبد الله مالك بن انس الأمصلي (d A H 179 = A D 795)* For other particulars of the work and the author see Lib Cat vol v part 1 No 121

Scribe عبد الرحمن

Written in fair Nashḥ Dated Alamganj (a Mahallah in Patna City) A H 1264

The present copy with many other MSS was purchased for the Library in A D 1921

No 464

foli 519 lines 24 size 11½ x 6½ 8 x 4

الجامع الصحيح

AL JÂMI' AS SAHÎH

A beautiful copy of Al Jamî the first of the Sunni canonical collections of traditions presented to the Library by Khan Bahadur Shah Muhammad Kamal of Patna in 1916 divided into two volumes

This supplement contains particulars of recently acquired MSS on Hadis and others omitted in the first volume for want of a regular list of MSS in the Library at that time

‘ VOLUME I

It begins like the copy (No 129) noticed in vol v, part 1, and contains a frontispiece

Author Muhammad bin Ismâ'il al Bukhârî محمد بن اسمعيل البخارى (d A H 256 = A D 870) For other particulars of the work and the author, see Lib Cat vol v part 1, Nos 129-187

No 465.

fol 393 , lines 24 , size $11\frac{1}{2} \times 6\frac{1}{2}$ 8×4

VOLUME II

Continuation of the preceding volume

Both the volumes are written in good Naskh Not dated, apparently 9th century A H

‘ No 466.

‘ , fol 332 lines 27 size $13 \times 11\frac{1}{2}$, 10×9

‘ مده القارى

‘UMDAT AL QÂRÎ.

A well-known commentary on the preceding work, in 8 volumes, presented to the Library by Maulavi Sayyid ‘Abdalmajîd of Tirighat, Patua, in 1914

By Badraddîn Abû Muhammad Mahmûd al ‘Ainî بدر الدين ابو محمد محمود العيني (d A H 855 = A D 1451)

For other particulars about the author and a description of the work, see Lib Cat, vol v, part 1 Nos 166-167

VOLUME I

Beginning —

الحمد لله اوضح وحوة معالم الدين اصح

The present volume ends with a commentary on the Chapter هل يصح من الدين

No 467

fol 328 lines 27 size 13 x 11 10 x 9

VOLUME II

Continuation of the above volume ending with a commentary on the Chapter *استبدان العروة روحا بالخروج الى المسجد*

No 468

fol 346 lines 27 size 13 x 11 10 x 9

VOLUME III

Continuation of the above ending with a commentary on a portion of the Chapter *باب فري موافق الحج و العمرة*

No 469

fol 346 lines 27 size 13 x 11 10 x 9

VOLUME IV

Continuation of the above ending with a commentary on the Chapter *وكالة الامن* The transcription of the above four volumes was completed in A H 1307

No 470

fol 386 lines 27 size 13 x 11 10 x 9

VOLUME V

Continuation of the above ending with a commentary on the Chapter *قول الله تعالى واد قال ربك انى حائل فى الارض حلقه*

No 471

fol 329 lines 27 size 13 x 11 10 x 9

VOLUME VI

Continuation of the above ending with a commentary on the Chapter *كم عرى النبي صلى الله عليه وسلم عروة الحج*

No. 472

foll 402 , lines 27 , size 13×11 , 10×9

VOLUME VII

Continuation of the above, ending with a commentary on the Chapter *داوى الرجل المرأة و المرأة الرجل*

No. 473.

foll 405 , lines 27 , size 13×11 , 10×9

VOLUME VIII

Continuation of the above, ending with a commentary on the last Chapter of Bukhârî The transcription of the last four volumes was completed in A H 1307

Written in fair Naskh

No 474

foll 351 , lines 23 , size $11\frac{1}{2} \times 7\frac{1}{2}$, $8\frac{1}{2} \times 3\frac{1}{2}$

الحل الاول من الخير الجارى

AL JILD AL AWWAL MIN AL KHAIR
AL JÂRÎ.

The first volume of Al Khair Al Jârî, a rare commentary on Bukhârî (see Lib Cat vol v, part 1, Nos 129-149), dealing chiefly with grammatical and philological, but also with other miscellaneous, points

By Muhammad Ya'qûb al Banbânî *محمد يعقوب البنايى* a recognized scholar of the 11th century A H , well versed in philology, tradition, theology, and jurisprudence For two other compositions of the author see Hand-list, Nos 1154, 2767

Beginning —

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام

الا تمان الا كلمان على سد المرسلين الح *

A complete copy of the work, in three volumes, is noticed in Râmpûr Library, Nos 129-31

Written in fair Naskh Not dated, apparently 11th century

No 475

foli 94 lines 11 size 10 x 6½ 7 x 4

القطعة من الصحيح المسلم

AL QIT'AT MIN AS SAHIH AL MUSLIM.

A fragment of Al Jamī by Muslim (d A H 201 = A D 875) See Lib Cat vol v part 1 Nos 189-191 The present fragment corresponds with foli 1-30 of No 189 It was written for the Poval Library of Iskandar bin Bahlul (A H 894-927 = A D 1488-1518) the second King of the Iodī dynasty (see Lane Poole p 300) as appears from the following note on the title page written in gold within an illuminated space
 بسم حوائد الكتب السلطان العادل العامل الكامل المعاهد
 في سبيل الله أبي الفتح اسكندر شاه ابن بهلول خلد الله ملكه و جلاله

The present copy begins with the I nad thus —

نه تسعين و لاحول * ولا قوة الا بالله العلي العظيم احبونا فرأه سلمه
 الشيخ الامام الوالد ابو الفهر بن منصور رحمه الله فل انا اشيخ القصة
 الامام شرف الدين ابو بكر احمد السراحي رحمه الله ورأه عليه رسما
 في الحرم الشريف سنة خمس و ثلثين ستمائة ذاب الدوة
 يقول سمعت مسلما بن الحجاج رحمه الله يقول الحمد لله رب العالمين الخ *

It ends with the Chapter النار بسمه وحب عليه النار

Written in beautiful Naskh Not dated apparently written within the years A H 894-922

No 476

foli 79 lines 21 size 11½ x 7½ 7 x 4½

لوامع الانوار

LAWÂMI' AL ANWÂR

A beautiful copy of the versified abridgment of Ma_harīq Al Anwar (see Lib Cat vol v part 1 No 270) by Qadī Iṣad (d A H 544 = A D 1144) The present abridgment contains 3 000 verses

By Muhammad bin Muhammad al Baladī al Mausali محمد بن محمد بن البلدي الموصلي a known scholar and traditionist of Damascus who was born in A H 699 = A D 1299 He worked as a Khatib of Jamī Amwāl of Damascus for a considerable time He was also known

as a scribe of excellent and beautiful hand. He transcribed a number of works and died in A H 774 = A D 1273. See Ad Durar, vol II, fol 473, Brock, vol II p 25

Beginning —

قال محمد بن محمد السافعي الموصلي السلام
الحمد لله على نعمائه حمد يصوع المسك من ارجائه

The following verses of the author quoted at the end, give the date of composition as A H 745

كتبه ناظمه ابن الموصلي على طريق ابن هلال بن علي
حامس شعر شوال سنة خمس و اربعين مع سعمائه

The copy contains a frontispiece. For other copies of the work, see Berlin No 10166, Goth No 588, Escut, No 476

Written in Naskh Dated, A H 1098

No. 477.

fol 143, lines 21, size 10 x 8, 8 x 5

الجلد الاول من معالم السنن

AL JILD AL AWWAL MÎN MA'ÂLIM, AS SUNAN.

The first volume of a very useful and rare commentary on Sunan of Abû Dâ'ûd (d A H 275 = A D 838). See Lib Cat, vol V, part 1, Nos 208-209

By Abû Sulaimân Hamd bin Muhammad bin Ibrâhîm al Khat-tâbî al Bustî ابو سليمان حمد بن محمد بن ابراهيم الخطابي البستي (d A H 388 = A D 998). See, for his life, Lib Cat vol V, part 1, No 150

Beginning —

الحمد لله الذي هدانا لهذا الذي كنا لسنا له

The present volume ends with the commentary on the Chapter القوت. For other copies of the work, see Brock, vol I, p 161, India Office, No 1038, Alger No 1274, A S, No 582

Written in Naskh Dated, A H 1292

No 478

fol 450 lines 25 size 10 × 7 7 × 4

الجامع للرمدي

AL JÂMI' LI AT TURMÛDÎ

A complete copy of Al Jamî by Abu I a Muhammad bin Isa at Turmudî ابو عيسى محمد بن عيسى الترمذى (d A H 279 = A D 820)
For other copies see Lib Cat vol v part 1 Nos 210-214

Written in good Naskh Dated A H 1198 It was presented to the Library by Khan Bahadur Shah Muhammad Kamal of Patna in 1916

No 479

fol 201 lines 22 size 9 × 6½ 6½ × 4

من لا يحضره الفقيه

MAN LÂ YAHDURUHÛ AL FAQÎH

The second of the four Shî'a canonical collections

Author Abu Ja'far Muhammad bin Ali bin Husain bin Mu'sa bin Babwaih al Qummi ابو جعفر محمد بن علي بن حسن بن موسى بن بابويه القمي (d A H 381 = A D 991)

For other copies of the work and the author's life see Lib Cat vol v part 1 Nos 263-265

Written in good Naskh Not dated apparently 11th century A H

The present MS was presented to the Library by Khurshid Nawwab of Patna

No 480

fol 342 lines 24 size 11½ × 6½ 8 × 4

التهذيب

AL TAHDÎB

The third of the Shî'a canonical collections of traditions

Author Abu Ja'far Muhammad bin Hasan at Tusî ابو جعفر محمد بن حسن الطوسي (d A H 460 = A D 1068)

For other copies of the work and the author's life see Lib Cat vol v part 1 No 266-68

Some foll at the beginning of the present copy are hopelessly damaged and worm eaten

Written in Naskh Dated, A H 1050

AL MASÂNÎD*

No. 481.

fol 259, lines 20, size 8 x 6, 7 x 5

مسند أبي عوانه

MUSNADU ABÎ 'UWÂNÂH.

The first volume and the first fol of the second volume of a very valuable and old copy of a rare work, Musnad Abî 'Uwânah, compared by reliable traditionists and studied by them. The remaining portion of the 2nd volume and other remaining volumes are wanting. The author collected Hadîs in the present work from Al Jâmi by Muslim bin Hajjâj (d A H 231 = A D 875, see Lib Cat, vol v, part 1, No 188). The work is divided into several Kitâbs, which are sub-divided into Babs, and each Bâb is again subdivided into several Biyâns and Sifâts. The present copy contains the three following Kitâbs (i) كتاب الإيمان (ii) كتاب الطهارات (iii) كتاب الصلوة. For a full description of the contents, see No 482 below.

Author Ya'qûb bin Ishâq bin Yazîd يعقوب بن اسحاق بن يزيد com-

* Al Masânîd generally applies to a work containing a collection of Musnad Hadîs, arranged separately under each Sahâbî (companion of the Prophet) from whom the Hadîs is transmitted. See Bustân al Muhaddisîn, fol 236, where it is described thus —

اگر بر صحابه برتیب دهند مثلا روایات از بنو صدیق را جدا بنسند و روایات عمر بن الخطاب را جدا انرا مسند نامند *

The term sometimes refers to works on Musnad Hadîs, in which the above-mentioned arrangement is not adhered to, see, for example, Musnad, No 481 above, and Musnad ad Dârimî (Lib Cat, vol v, part 1, No 253). Musnad Abî Da'ûd at Tayâlasî (Lib Cat, vol v, part 1, No 241) is generally supposed to be the first work on the subject.

monly called Abu Uwanah (أبو عوانة) one of the greatest authorities of his age in Hadīṣ and Shafī'ī jurisprudence. He studied Hadīṣ under Yunus bin Abdal Ala (d. A. H. 264 = A. D. 878) and some others and attended lectures on jurisprudence under Muzānī (d. A. H. 284 = A. D. 878) and Rabī' (d. A. H. 270 = A. D. 884) the pupils of Imam Shafī'ī (d. A. H. 204 = A. D. 820). He was the first scholar to introduce the Shafī'ī jurisprudence and Shafī'ī's compositions into Isfīrah.

Ṭabarānī (d. A. H. 360 = A. D. 971) the author of *Al Ma'ajim* (see No. 319 above) transmitted Hadīṣ on his authority. Brock vol. 1 p. 161 mentions the author's death in A. H. 310 = A. D. 925 but Ḥakīm (d. A. H. 405 = A. D. 1014) on the authority of Abu Uwanah and Ḍahabī in *Huffāz* vol. III p. 296 that the author died in A. H. 316.

Coll. 1-278 the first volume. It is defective at the beginning and begins abruptly thus —

سول الله صلى الله عليه وسلم نقل الاءال والعراض اداها
بالقول العمل دخل الكنه حدیثا احمد بن سنان
عن ادس بن مالك قال يهدنا في القرآن ان يسأل سول الله صلى الله عليه
وسلم من سى نكل بعددنا ان نكلى العافل من اهل الداهية *

The colophon quoted below tells us that the present copy was transcribed in A. H. 615.

آخر السفر الاول من مسدد انى وانه من الله سنة و بدوة انشاء الله
في الذي يله ان الذي صلى الله صلى في الكسوف نكل كعاب و اربع
سكداك كنه عدد الرحم من عدد الحالى الساعى
مالك في حامس عشرين سنة خمس عسرو سمانه *

The present copy has the following two notes at the end

I Muhammad bin Yusuf al Barzali * in an autograph note tells

* Ḍahabī in *Huffāz* vol. IV p. 15 and Yaḥyā in *Mir'at al Janan* fol. 460 mention Barzali's death in A. H. 663 وسمانه وسنى but this date must be rejected in the face of the fact mentioned even by Ḍahabī in *Huffāz* vol. I p. 295 and by Ibn Hajar in *Ad Durar* vol. II fol. 147 that his son Qasim was born in A. H. 665. Ibn Hajar further quotes Qasim's statement that he studied under his father in A. H. 673 which gives us reason to hold that Barzali died after A. H. 673. Muhammad Barzali besides being a prominent traditionist of his age was specially known as a good scribe and swift writer. He transcribed a number of works. We notice that he transcribed *Tarikh* of Ibn Asakir a well known biographical work in 80 volumes of which two

us that the present copy was compared with the original copy belonging to Diyâ'addîn Muhammad bin Abdalwâhid, (d A H 643 = A D 1243), the founder of Madrasah Diyâ'iyyah of Damascus

بلغت المعارضة نازل الصداق ابنى عدد الله محمد بن عدد الواحد
المعدسى و منه كان النعل و سمعه حماعه حدن المعارضة و اسمائهم على
الاصل و كتب محمد بن يوسف الرراالى *

II One Ismâ'il bin Ibiâhîm, in the following autograph note, says that, in A H 696, he studied the work from the present copy under Kamâladdîn Muhammad, the son of the famous author, 'Umar bin Fârid (d A H 632 = A D 1232)

بلغت فاه من باب الاناحة الى آخره المجلد على السبع
كمال الدين محمد بن الاديب بن على بن فارس بن حن احارته من
السيخين ابنى بكر الدعيم بن عدد الله بن عمر الصغار و ابنى المطهر
عدد الرحمن بن سعد بن عدد الكريم السمعاني . و ذلك فى مكائس
سدة سسا و تسعدن و سماننة *

The two following mutilated Waqfnâmas, one written at the beginning of the first volume and the other on the title-page of the second volume, tell us that the entire set of volumes was bequeathed by Mahmûd bin 'Alî (d A H 799 = A D 1399), the Royal tutor (استاد دار العالى) of Az Zâhir, the King of Egypt, to a Madrasah founded by the said Mahmûd. The Waqfnâmas expressly enjoin that these volumes are not to be taken out of the Madrasah. The first Waqfnâma runs thus —

جميع هذه المجلدة من مسد ابنى عوانه و ما بعدها من المجلدات
ذلك sic الدين يدفعون به على الوجه السرى و جعل معرفة لخراجه
الصدر sic و ذلك بمدرسة sic باهرة المكروسة و شرط الواف ان لا يخرج
ذلك sic من المدرسة المذكورة *

volumes, dated A H 614, 615, are found in our Library. See Hand-list, Nos 2470-71

* This Mahmûd, as mentioned by Ibn Hajar, in Ad Durar, vol II, fol 580, was a scholar and one of the most wealthy men of Cairo, and for a considerable time, he was the tutor of the Royal house of Az Zâhir, the King of Egypt. He founded a Madrasah in Cairo, near the باب رولة, to which he bequeathed a large number of books, consisting of the collection of Ibn Jumâ'ah (d A H 733 = A D 1333) purchased by him

The second Waqfnama runs thus —

الحمد لله رب العالمين وقف الاسرف العالى الكمالى محمود اسناد
دار العالى الملك الطاهرى امة الله بالصالحات جميع هذه المحلدة وما
فيلها وما بعدها من المحللات من مسدد ابى عوانه واما سرعنا على طلبة
العلم الذين يدفعون به على الوجه السرى وحمل معه مدرسة ابى
بداها وشرط الواقف ان لا يخرج من المدرسة المذكورة *
وحمل الدفتر فى ذاك لعمريه ايام حدة وبعدة لمى sic الدفتر بمدرسة
حمل ان يرددة فى شرط sic دون عذرة سنة سبع وتسعين وسبعائة *

Fol 259 the first fol of the 2nd volume Begins with the Isnad thus —

احدنا الامام العالم موقى حراسا ابوبكر التميمى بن ابى سعد بن
عمر العصا حمه الله به ابى عليه بالمدرسة السنية بسداجى سنة ثمان
وسبع وثمانه فلب له احقرم بن الاسعد هذه الله بن عبد الواحد بن
عبد الكريم بن هوارى العسرى رحمه الله فل انا ابو محمد بن احمد بن
عبد الرحمن النكرى ح واحقرنا ابو المطهر عبد الرحمن بن ابى سعد
بن عبد الكريم بن محمد السمعانى فراءة عليه وانا اسمع بمرو سنة ثمان
وسمائه فل ابو الدكاث عبد الله بن محمد الفصل بن احمد القاروى فراءة عليه
بمدرسة ابى نصر بن ابى العدر فل انا ابو عمر عمال بن محمد
بن عبد الله المكمى فراءة عليه والا انا ابو نعم عبد الملك بن النكس
الاسفردى قال انا ابو عوانه بعوف بن اسحاق الكايط الاسفردى رحمهم الله
ان الذى صلى الله لمة وسلم صلى الكسوف ثمان ركعات وابع
سجدات فى ركعتين الح *

The only mention of a complete copy of the work is in Kopr Nos 401-406

The present valuable copy was purchased for the Library in 1916 by Mr Abul Hasan Khan the late librarian and brother of the founder

No. 482.

foll 40 , lines 22 , size 8×5 , 7×4

فهرست مسند ابی عوانه

FIHRISTU MUSNADI ABÎ 'UWÂNÂH.

An index of the contents of the copy of Musnad Abu 'Uwânah,
noticed above Bound in a separate volume Written in fair Naskh
Dated, A H 1323

No 483.

foll 292 lines 23 , size $8\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

الفتوحات الإلهية

AL FUTUḤÂT AL ILÂHÎYAH.

A very useful and extensive commentary on Arba'in of Nawawî
(d A H 678 = A D 1278) '

By Ibrâhîm bin Mar'î bin 'Attîyah al Mâlîkî عطيه بن مرعي بن عتيه
الملكى , a well known Mâlîkî scholar and traditionist of the 12th
century A H He died in A H 1106 = A D 1694 , see Tâj at Tabaqât,
XXII, fol 77, and Berlin, No 1501, where a copy of the present
work is noticed

Beginning —

* الحمد لله الذي وفق لحمل الحديب من امطاعة من الانام الح *

The work was printed in Cairo, A H 1218

Written in Naskh Dated, A H 1142

Scribe حسن سب ملكى

No 484.

foll 9 , lines 6 , size $11 \times 7\frac{1}{2}$, $7\frac{1}{4} \times 5$

الاربعين

AL ARBA'ÎN.

A collection of 40 Hadîs on the faith of Islâm and some neces-
sary religious duties

By an anonymous author

Beginning —

الحمد لله رب العالمين اكمل الحمد على كل حال و الصلوة و السلام
 الانسان الاكمل على محمد المصطفى و اله و استعانده اجمعين اما بعد فهذه
 اربعون حديثا جمعت ابتداء من كتاب الله الكريم و هو الباقي الى الصراط
 المستقيم الاول بنى الاسلام على خمس شهادة ان لا اله الا الله و ان محمدا
 عبده و رسوله و اقام الصلوة و اداء الزكاة و صوم رمضان و الحجة الحج *

Written in beautiful Nashḥ Not dated apparently 13th cen
 tury A H

Scribe مصطفى حان

THE E.

ADDITIONS AND CORRECTIONS

Vol V PART I

In reface

Page vi	Line 19	Read the line omitting No 245
vii	25	Read 207 for 227

Page	Line	Read	for
4	9	Munawi	Manawi
5	32	Wahallah	Waliallah
12	27	Vol II	Vol III
15	26	Ishaq	Ishaq
40	5	Shuhba	Shahba
44	2	Jami	Jami
45	19	Abdalbasit	Abdalbasit
48	14	Sufism	Sufism
50	15	Qamus	Qamus
58	6	788	858
58	11	790	890
67	14	Abdallah	Abdallah
71	2	Qabr	Qabr
75	27	Nawawi	Namawi
78	10	Sahih	Sahih
84	12	683	618
87	1	Shahibi	Shahibi
87	11	Qadi	Qadi
87	11	Iyad	Iyad
89	22	Abu l	Abu al
90	16	Dhaba	Dhaba
91	14	Janan	Jinan
93	29	الصالح	الصالح
104	13	العصا	العصا
106	9	Shi	Shi

Page 110, Line 21	Read 'Sabtî	for Sabtî
„ 113, „ 2	„ Mashâikh	„ Mashûikh
„ 118, „ 3	„ Jâmî	„ Jamî
„ 119, „ 22	„	„
„ 121, „ 3	„	„
„ 122, „ 24	„ Hijâz	„ Hijâz
„ 131, „ 21	„ Mausil	„ Mausil
„ 131, „ 26	„	„
„ 132 „ 34	„ A H 535 = A D 1140	for A H 513 = A D 1119
„ 133, „ 7	„ Muwattâ'	for Muwattâ
„ 134, „ 9	„ A H 975 = A D 1665	for A H 977 = A D 1669
„ 136, „ 24	„ احد	for احد
„ 136, „ 28	„ لى	„ مى
„ 151 „ 17	„ Hatawî	„ Huawî
„ 151, „ 20	„ Harât	„ Hirât
„ 152, „ 22	„ Masnad	„ Musnad
„ 152, „ 31	„ ه	„ ه
„ 154, „ 1	„ 'Abdalbâqî	„ Abdalbaqî
„ 159, „ 13	„ الجماعة	„ الجماعة
„ 160, „ 16	„ نه	„ نه
„ 160, „ 23	„ 709	„ 707
„ 160, „ 25	„ 748	„ 740
„ 161, „ 16	„ 'Abdallâh,	„ 'Abdallah
„ 162, „ 17	„	„
„ 164, „ 12	„ مدينين	„ مدينين
„ 169, „ 11	„ Nubalâ'	„ Nubla
„ 172, „ 4	„ The work was printed in the Dâ'irat at Ma'ârif Press, Hyderabad, A H 1319,	for The work seems to be rare
„ 186, „ 31	„ نكرم	for نكرم
„ 190, „ 12	„ Nawwâb	„ Nawâb
„ 195, „ 11	„ Mausil	„ Mausil
„ 199, „ 28	„ Arba'in composed in A H 748	for Aiba'in
„ 202, „ 18	„ Haisamî	for Haisumî
„ 203, „ 25	„ نعاء	„ منعاء
„ 206, „ 13	„ Nubalâ'	„ Nubala
„ 210, „ 5	„ السبح	„ السبح
„ 210, „ 13	„ نكور	„ نكور

VOL V PART II

Page 4	Line 28	Add dealing with the khilāfat of Ali after the word Hadis Qudsī	
11	19	Read Turmudī	for Turmudī
13	1	عدد الله بن عمر	عدد الله بن عمر
14	22	Sufī	Sufī
16	8	Qurashī	Qurashī
33	31	الكریم	لكریم
39	8	Abdal azīz	Abdal azīz
41	11	Mashkhat	Mashkhat
51	13	ابو محمد القاسم	ابو القاسم
52	13	Tugrul	Tugrul
80	9	المقاصد	لمقاصد
94	19	Hidayat	Hidayat
101	6	7th	9th
120	17	نسر ح	نسر ح
133	27	لو	لو
134	30	Arddidah	Azddidah
136	3	سمب	سمب
141	5	افندج	افندج